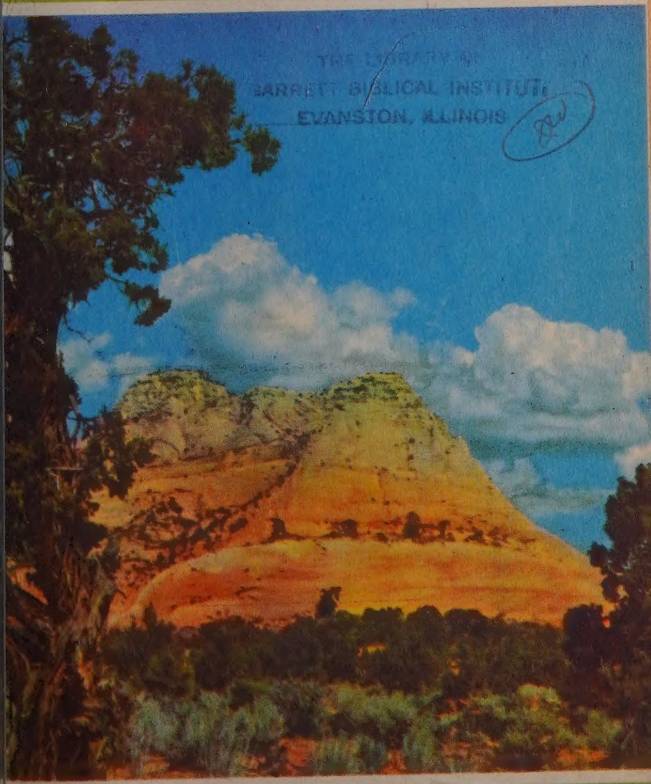
EMBER 1950

15 CENTS

UNITY



THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

I Will Lift Up Mine Eyes

CONTENTS

Holy Spirit Healing, *Charles Fillmore* - -
God in Expression, *Narada Evaldt* - - -
Prayer for the Seasons, *Myrtle Vorst Sheppard*
Perfect Peace, *Ruth Barrick Golden* - - -
Stand Ye Still, *Glen Clairmonte* - - -
Problems or Privileges? *Annie S. Greenwood*
Grapes in the Sun, *Grace Noll Crowell* - -
"Give Me Liberty" *Worral G. Sonastine* -
"Even As We Are One" *Mary L. Kupferle* -
Father, I Thank Thee, *Virginia Randolph Pond*
Sunday Lessons - - - - - - - -
Cover Kodachrome—Cy La Tour

Healing & Prosperity Thoughts

BY CHARLES FILLMORE

To Be Used from September 20 to October 19

Healing: The Holy Spirit life heals me, an radiate health to everybody and everything.

Prosperity: The Holy Spirit substance prosp me, and abundance is everywhere manifest.

UNITY
PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIAN
Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.
Entered as second-class matter, at the post office at Lee's Sum Missouri. Accepted for mailing at special rate of postage, provided in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

UME 113 SEPTEMBER, 1950 NUMBER 3

Holy Spirit Healing

from the writings of

CHARLES FILLMORE

THERE IS but one Source of being, God the Father. He is expressed in His Word (the Son) and made manifest in His personal rep-ntative, the Holy Spirit.

In metaphysics we approach the Trinity and e readily realize its meaning by comparing the ds Father, Son, and Holy Spirit with mind, idea, expression.

In every age where man has realized the perfec-n of the original essence of Being and has spoken th that realization, the result has been a restora-n of things to their inherent harmony and order ough the activity of the Holy Spirit. Whoever lizes that God is the underlying, creative perfec-n and that man, the son, is His mouthpiece, has d the foundation for performing miracles of heal-through the Holy Spirit.

The Holy Spirit is the interpreter of the W
(the Son) and the Word is the thing interpr
They are omnipresent and cannot be separate
Spirit nor in works. The Holy Spirit is the onl
thority ever recognized by Jesus, and whoeve
tempts to set forth His gospel from any other st
point is in the letter and not the Spirit. No man
know what His doctrine is except he get it d
from this one and only custodian. It is not to c
secondhand but each for himself must receive it
the Father in the name of the Son, Jesus Christ.

The Holy Spirit is God's Word in action. T
filled with the Holy Spirit is to realize the activ
of Spirit in individual consciousness. The quicke
of man's soul by the Holy Spirit is peculiar to
individual and must be experienced to be un
stood.

When we discover in ourself a flow of tho
that seems to have been evolved independently o
reasoning process, we are often puzzled abou
origin and its safety as a guide. Sometimes it se
like a distant voice, an echo of something that
have heard and forgotten. One should give atten
to this unusual and usually faint whisper of S
in man. It is the development in man of a gre
capacity to know himself and to understand
purpose of creation. The Bible gives many exam
of the awakening of this brain of the heart
seers, and in lawgivers, and in prophets. It is
credited as coming from the heart. It is well ur
such circumstances to go into the closet of pr
and to hold a thought for light and understand
This will set up new thought currents in mind

and will make way for spiritual illumination.

he Holy Spirit is the executive power of both r and Son carrying out the creative plan. It is w of God in action. The Father is Principle. Son (the Word or God's idea of man) is Prin- revealed in a creative plan. The Holy Spirit s to every man, yes, searches, selects, reveals, ves, testifies, leads, comforts, distributes to ev- an ("searcheth all things, yea, the deep things od").

o into the silence and realize God omnipresent. v that the light of God-Mind is flowing into mind and that you are entering into a broader, er realization of the Father and your relation to Next declare that you are the Son, the living d of God, and that God's Word is now being ened in your consciousness, and flooding your e being with light. Affirm:

The light of the Holy Spirit shines in my con- sness, and I see clearly."

he Holy Spirit comes only to those who ear- y seek it. It is prayer, realization in the upper n (state of high spiritual aspiration), that brings Word of God into action, out of which illuminat- healing, prospering power is poured into soul body.

The Holy Spirit is the only authority ever rec- zed by Jesus, and whoever attempts to set forth gospel from any other standpoint is in the letter not in the Spirit.

The healing statement that follows is recom- ded particularly to those who have depended n temporal remedies or persons for their healing.

It will amplify and energize the healing idea t point of omnipotence because it recognizes al healing potencies that faith has made substant the past and brings them all to a focal cent wholeness.

Realizing that you are in the presence of affirm:

"The Holy Spirit life heals me, and I ra health to everybody and everything."

Prosperity is the consciousness of God a abundant, everywhere present Resource, unfa ready for everybody when they open themselv it through faith. It is a state of consciousness knows God as the absolute Source of all goo inexhaustible support and supply. "They that Jehovah shall not want any good thing."

Realizing that you are functioning in God-M affirm:

"The Holy Spirit substance prospers me, abundance is everywhere manifest."

Each must handle his own thoughts and come them by aligning them with the harmon order of divine thought. There is an infinite, present wisdom within us that will deal with thoughts and guide us in making the discrimin between the right and the wrong when we trus selves fully to its intelligence.

In the silence of your own inner chamber yo do a mighty work of power by daily denying in all error and affirming and meditating on illuminating, healing, prospering prayers fo next month, allowing them to have full sway in consciousness.

God in Expression

NARADA EVALDT

US SAID: "Seek ye first his kingdom, and his ghteousness; and all these things shall be added to you."

Countless sermons have been preached and less articles have been written about these s, yet we still hear the cry: "Why, when I am ng this injunction, am seeking first the king- of heaven, am giving service and spiritual help y am I still unable to live free from financial ?"

efore we attempt to answer this question let us the words of Jesus that precede this final ad- tion; for Jesus never uttered an idle word. He in the simple language of His time, but His le words always clothed a profound meaning. incidents He used to illustrate His meanings chosen from the simple, homely, everyday of His listeners; things and experiences they familiar with. The words He spoke nearly two sand years ago apply to every age. They ap- to the people and conditions of His day, and apply to the people and conditions of our day; the more we study and meditate upon the say- of Jesus the more we become aware of our own elling Christ, and this growing awareness will new light on the meaning of God in ex- ion.

he words of Jesus that led up to the admoni-

tion to seek first God's kingdom, and His right ness, were these:

> Be not anxious for your life, what ye shall e what ye shall drink; nor yet for your body, what ye put on. Is not the life more than the food, and the than the raiment? Behold the birds of the heaven they sow not, neither do they reap, nor gather into and your heavenly Father feedeth them. Are not much more value than they? . . . Consider the lilies field, how they grow; they toil not, neither do they yet I say unto you, that even Solomon in all his glo not arrayed like one of these. . . . Be not therefore an saying, What shall we eat? or, What shall we drin Wherewithal shall we be clothed? For after all things do the Gentiles seek; for your heavenly knoweth that ye have need of all these things.

It is sometimes helpful to find the key wo words and get their exact definition. In the Se on the Mount, of which these words are a part important to understand just what Jesus mea the kingdom of God.

God is one, self-existent, eternal, chang God is Spirit-mind. His creation is a spiritual-m creation, a creation of spiritual ideas held in mind. As an idea is simply a picture held i mind, man and the universe are pictures held i mind of God. Since God is all and God's cre is a spiritual-mental creation, God's kingdom also be a spiritual-mental creation. The word dom is defined as "any separate field of indepe authority, action, or influence." Since God is wholeness, all-perfection, and all-harmony, His dom must be a place where only wholeness, pe tion, and harmony exist, a kingdom or place

ent of any outside or rival authority, action, or ence."

Man is an idea or picture in the mind of God. is an expression of God or, to put it another God in expression. Man exists at a point in s consciousness where He expresses Himself e visible. This does not mean that we step out e mind of God or that God expresses Himself as the visible and the invisible, as the tangible the intangible; for God is all. God is one, and oneness is in constant, unbroken activity or ex-sion.

t is this kingdom of wholeness, perfection, and mony that Jesus urges us to seek to express, and promises that when we seek to express ourselves rms of this kingdom, when we keep our thoughts pletely on the expression without thought of ts, everything needed to help us in our ex-sion will be added unto us.

By His words Jesus says that we are to take no ght for supply. Our only concern must be to o make our expression as complete, harmonious, perfect as possible. This means putting our ex-sion into loving, kindly, courageous, helpful, ing, and joyful service. Every service is an ex-sion of God, and when we seek to serve lovingly, ingly, happily and as well as we can, we are ing the kingdom of God, for seeking the king-of God does not mean reading and speaking t God. It means putting into active practice t we have read and spoken.

Within the heart of every person is usually some inant desire that he wishes to express. It may be

cultural, it may be commercial, it may be social whatever it is, there is within each person one d for expression that exceeds every other desir urgency. This dominant desire is a special gi God, indeed it is God pressing upon us the gi Himself, the supreme spiritual gift. Paul wro the Corinthians: "Now there are diversities of but the same Spirit."

"And there are diversities of ministrations the same God, who worketh all things in all to each one is given the manifestation of the S to profit withal."

God is love, and it is unthinkable that should have implanted an urge in us to expr and then should withhold the material suppl quired to make this expression a perfect, harmon and complete one. God never withholds ma supply; but because we have not understood material supply is also an expression of Go experience periods of lack. We recognize music harmonious personal relations, inspired servi expressions of God, but we have failed to r nize that material supply is also God in expre We have thought that "added unto" means pe "at some future time," and we have resigned selves to facing financial leanness until such as God chooses to reward us. We have separate expression of music, art, service, and the like the material substance needed to make them monious, complete, and free from fear of lac our mind we have thought of God expression as ing through many separate channels, and becau this mental separation we have become confuse

rtain about our supply. This confusion and un-
dinty causes us to envy, to covet, to fear, and to
o grasp outer things in order to obtain security.
confusion, envy, fear, and greed will disappear
moment we realize that we are an expression of
that everything else is an expression of God, and
good is always in expression. There is no point
hich there is absence of expression. Take as an
nple the rainbow. It takes all the colors of the
ow to make it complete, and the colors are
y all one, though they appear to be separate.
cannot separate the colors of the rainbow in the
of leaving some parts of the band colorless and
have the perfect rainbow. Likewise we cannot
hat everything is God in expression and then
le His expression into separate bands, leaving
es of inexpression between. God is one, and ev-
ervice is an expression of the One. We cannot
hat music, art, and inspirational work are ex-
sions and exclude ditch digging, dish washing,
ge building. We cannot say that the song is an
ession of God and the wheat in the field is not.
song is intangible; the wheat is tangible. The
is the expression of music; the wheat is the
ession of supply. Everything is God in ex-
sion and every service is an expression of God.
are required to do just one thing—express. We
express. We cannot sit idly by and think about
essing. We must act. God has given us a talent,
we must put it into action by using it right
re we are, using what we have at the present
It will grow and increase as it is used.
o many of the old masters, composers of the

world's finest music, painters of the world's canvases—Chopin, Rembrandt, for example— worked, and died in dire poverty. Had they k that just as art is an expression of God so mon supply is an expression of God, they would not separated these expressions. They would have k that artistic expression and monetary expressio not two expressions separated by a space of pression but just diversities of the same God, there would have been no time when supply lacking.

We say God is supply. Let us reverse this say supply is God. The tree is an expression of and from the tree comes the lumber used to our homes and buildings. The wheat is an ex sion of God and from the wheat comes the that is made into the bread that nourishes us. the silver and gold that we use as media o change are expressions of God. "The silver is and the gold is mine, saith Jehovah of hosts."

Everything we eat, everything we use, every we wear is God in expression as supply for the fillment of our needs. We cannot say that and the spiritual ministry are expressions of and exclude food, houses, clothing, comfort. G all, and everything in the universe is the expre of this all, whether the expression takes the for food that nourishes our body or food that nour our soul. Both are the one God in expression cannot be separated from each other.

God is the one and only cause, and service supply are expressions of this cause. Every se we give, whether it is preaching a sermon or cl

a tire, brings with it and immediately the supply led for our every comfort and happiness if we recognize the oneness and do everything to the y of God. "Whether therefore ye eat, or drink, whatsoever ye do, do all to the glory of God."

There is no virtue in going without everything led for our comfort and happiness. Jesus never ght that there was. He taught that it is the her's good pleasure to give us everything. He ght that it is dependence upon material things that be avoided. When at last we know that everyig is an expression of God we know that maul things are spiritual things expressed through n. Then we shall go back to the cause and work n there. We shan't need to look for results, for results have already been added: added unto, separated from.

"Seek ye first his kingdom, and his righteousness; all these things shall be added unto you" is a mise that when we seek to express wholeness, mony, and perfection in everything we do we l never experience financial lack, for we are essing the One, who is both service and supply fied.

RABINDRANATH TAGORE SAID: *He who knows that nature's own purpose is to make the boy a full man when he grows up—full in all directions, mentally and mainly spiritually—he who realizes this brings up the child in the atmosphere of freedom*

Prayer for the Seasons

MYRTLE VORST SHEPPARD

Please, God, that I may ever watch,
In childish fascination,
As the seasons pass.
Please, God, that I may ever hear,
With childhood's keen, appreciative ear,
The summer's low-voiced whisperings
Admist the tall green meadow grass.
Please, God, that I may never fear
The winter with its glass-clear
Icy breath, but may instead
On tiptoe stand, reaching
A childlike, eager hand
Toward the gray clouds shaking down
White snowflakes on the barren land.
And, God, please grant that I
May never grow too old to know
A child's elation at the first faint glow
Of spring, to mark with quick delight
The robins' northward flight,
The blue-bright birth of violets
At a small stream's edge.
And let gold leaves of autumn
Ever be to me the rarest treasure
That I hold. Dear God, let winter,
Summer, spring, and fall all be for me
A blessed, breath-taking tapestry,
Knowing their beauty comes from Thee!

Perfect Peace

RUTH BARRICK GOLDEN

He will teach us of his ways, and we will walk in his paths . . . they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

THIS QUOTATION from Isaiah tells of the time when man, weary of age-old war, shall forsake it for the way of peace. Jesus gives us the thod by which peace will come: "Thou shalt e the Lord thy God with all thy heart, and . . . neighbor as thyself." Only obedience to this law God will bring the peace of which He spoke en He said, "My peace I give unto you."

How very simple the formula is; and as we iew the efforts of human beings to make peace hout success it is obvious that failure results beise individuals and groups have not recognized irit as the only power to bring lasting results. The rince of Peace" has not been invited to sit in on conferences or help formulate the treaties.

"My peace I give unto you" has usually been nsidered in the personal sense, as applying to peace the individual human heart. Of course in the final alysis peace stems from the individual, passes m him to the group, the community, the nation, d thus in ever-widening circles to the uttermost rts of the earth.

Surely the remote parts of the earth are now hun-

gering for peace, seeking peace, working for p
Within our own generation two wars of world-
scope have brought untold sorrow to million
human beings, scattered natural resources, disru
society, until the economic structure of our w
totters.

With good cause the world is weary of war
ready to consider Isaiah's vision: "Let us go to
mountain of Jehovah, and he will teach us of
ways." The recorded story of human affairs has
one long account of war, with its waste and futi
Even casual study of the subject reveals that wa
rooted in and grows out of fear. "I was afra
said Adam, and all history is an amplification
that theme. "We are afraid our grazing lands
be encroached upon." "We are afraid our popula
will outgrow our resources." "We are afraid
oil will give out, our seaports be cut off, our mar
taken away."

"We are afraid!" That should be the slogan
every nation launching upon war: "We are afrai

"Why," the question naturally arises, "has
so universally and unremittingly been the lot
man?" Is it not because of his departure from G
way? From that first cry "I was afraid" in E
mankind has stumbled along in the old way of er
of darkness. Two thousand years ago light
given. Paul constantly restates it: "Let the peace
Christ rule in your hearts." "Keep the unity of
Spirit in the bond of peace." "The fruit of
Spirit is peace." "To be spiritually minded *is*
peace." The Way-Shower said: "Peace I leave w
you; my peace I give unto you." But man, slow

erstand, slow to heed, did not follow the Christ ula for peace.

Any sane person must logically wonder why e has been so hard to attain. For experience es that war is a futile and misguided means of ning permanent happiness or lasting good. in and again dictators have tried to conquer the ld. For a time some have seemed to succeed. n eventually each one has had to meet a com- tion of powers against him and has gone down nglorious defeat. Even in seeming victory the ls of war have ever been a boomerang to the queror—individual or nation. The very nature eality, the warp and woof of the universe, fore- ms such undertakings. "Whatsoever a man sow- that shall he also reap." "They that take the rd shall perish with the sword."

This applies, we believe, to peace treaties as well dventures in domination. If we sow the wind we expect to reap a whirlwind. If we sow seeds of rust we cannot expect to reap a harvest of peace good will.

In recent years we have rejoiced to watch the certed efforts of many nations to attain universal ce. Even as little children learning to walk will nble, then rise to go forward again, so men have ertaken the formation of peace pacts, have seen n fail, and then have risen to move forward in toward the elusive goal.

It has often been pointed out that the League of ions formed after World War I, while being a in the direction of "peace implementation," ertheless carried within itself the seeds of another

war because of the injustices of some of its visions. When the League was formed how there were few to protest. "To the victors belong spoils" seemed to be the popular slogan. S this instrument was not aimed at the peace to w Jesus referred:

"Peace I leave with you,
my peace I give unto you."

In later years Franklin D. Roosevelt said of League of Nations: "It failed because it la teeth." Roger Babson, economist, said of this League: "The simple truth is that it failed bec it lacked religion."

We come ever closer to the ideal as men re nize that a just peace can only be built on spir foundations. "Thou wilt keep *him* in perfect p *whose* mind *is* stayed *on thee.*" "Not by might, by power, but by my Spirit, saith Jehovah."

When the charter of the United Nations signed in San Francisco in the fall of 1945 by representatives of 57 nations, President Tru called it "a great instrument for peace and sec and human progress in the world," and the added: "If we seek to use it selfishly—for the vantage of any one nation or small group of tions—we shall be guilty of betrayal."

Admittedly the United Nations charter is a instrument having as its aim the establishmen justice and good will among the nations, as cated in the preamble:

"We, the people of the United Nations, c mined to save succeeding generations from scourge of war . . . and to reaffirm faith in fu

al human rights, in the dignity and worth of uman person, in the equal right of men and en and of nations large and small . . . and to ish conditions under which justice and respect he obligations arising from treaties . . . can aintained, and to promote social progress and standards of life in larger freedom, . . . and ese ends to practice tolerance and live together ace with one another as good neighbors . . . o unite our strength to maintain international and security . . . do hereby establish the d Nations."

Iearly four years old now, the United Nations urvived a critical era during which the leaders, te of many disappointments and disillusions, continued to show a genuine spirit of good oward all men. Whatever may be the ultimate f the United Nations, it is at least a step in ght direction, and every one of us should be concerned about its success; for the success efforts at peace implementation depends upon terest and backing of the people of the world. his world belongs to man as his dwelling and man is responsible for it! After creating hing and seeing that it was "very good," God man dominion over all. Someone has said, has no hands but your hands; no feet but and mine." Imperfect though the United ns may be, it is so far the most promising of universal peace that man has formed.

Iost of the evil in the world has resulted from misuse of the good substance that God has him to use. The Creator placed the natural

resources in the earth for the use of all His chi
not for a few selfish and greedy exploiters to
ner"; and the kingdom of God will come on
when Christian trustees and stewards control th
terial resources for the good of all.

Peace, it is certain, can never be brought
by legislation or police action alone. If a man
collection of jewels valued at a million doll
his home and is constantly beset by fear of
robbed, he cannot hope to find peace, thou
may forbid everyone to enter his grounds, may
iron walls around them, may put armed guard
a night sentry at his gates, and may keep a
guard posted outside his bedroom door—not
if he placed radar devices in the treetops,
bombs in his safe, and poison gas in his cella
long as man's interest is centered on material
his heart is bound to be enslaved by the fe
losing them.

"Thou wilt keep *him* in perfect peace,
mind *is* stayed *on thee.*" In a most remarkabl
unfailing way, by keeping our mind on Goo
faith in Him—in His constant goodness and
we shall remove all fear from our heart, by p
in its place love for our fellow men. In the
analysis peace in the world is only an outgoi
peace from the individual heart. This can take
only through our recognition of God as the e
Father and ourselves as His children. Ther
follow conformity to His law and the establis
of His kingdom of righteousness.

Governor Warren of Florida asked for p
of the people for the legislature in session. "Its

will need divine help," he said in a prepared ment. "I reverently request preachers and all r praying people to ask God's guidance for the who will gather this week in Tallahassee, that every vote may be for the good of the State the glory of God."

A local retired minister was so impressed with that he sent tear sheets from a newspaper print- the story to every governor in the United States, ng that others might be inspired to ask for simi- o-operation in seeking spiritual power and guid- in public affairs.

t is only as we recognize God as the source of life, the source of all material blessings, and the r of every gift that we can hope to shake off the kles of fear and establish righteousness in our . If God is our Father, ruler of the universe, and re His trusting children—co-workers with Him hat can we possibly have to fear?

Father is rich in houses and lands,
holdeth the wealth of the world in His hands."

e this is so, why should we be envious or jealous ne nation has more of one thing or another than have? Should we not, just like loving brothers sisters in a home, wish to see the others enjoy good things of life, to see our sister nations y prosperity and happiness? Surely there is gh for all and to spare. How absurd to indulge ears, greed, distrust, and avarice, with its in- ible outcome, *war!*

Only as we awake to our true status as spiritual gs, as sons of God, made in His image, can we e to come into the fullness of peace. "He that

soweth unto the Spirit shall of the Spirit reap et
life." He that soweth to the Spirit aligns hi
with the eternal realities, with natural law,
opening the channel for peace, power, and pl
We are made in God's image, His laws are stan
on our heart. If as God's children we could
realize that His laws are our very life! In kee
with His laws—in harmony with His love—we
living with and not against the current of the
verse, and all things work together for our g
for our highest development.

"We are all seeking happiness. It is only in
formity to natural laws [God's Law] that we
achieve success in this quest," wrote Ward
Foster many years ago in *Good Business*. "The
of self-preservation operates to keep each indivi
alive, but we have learned that modifying this
there operates another law governing the ass
tion of individuals, that a man cannot, even i
would, live unto himself alone. Away back in
beginning of human life the family was the
and sufficient unto itself. Every man fought
existence with his brother man, not understan
the law of association.

"Then as men's wants developed and incre
they began to learn of the advantages of co-op
tion and associated themselves together in t
which developed into nations.

"Now as we realize that we must every
ment in every act depend upon others for our
existence we see how this law of the associatio
individuals works to control but in perfect harm
with the law of self-preservation. It is apparent

t this law of association or, as briefly and best ned by Jesus, the law of love, must ultimately recognized as operating throughout the whole rld of men."

We rejoice to see increasing evidence of men's akening to this truth. It is a great privilege to e in this age of spiritual enlightenment, to watch coming of the kingdom. "Peace I give unto u"—there the seed was sown. Now we see the een blade shooting up. Soon the full-grown ear ll appear. Then the ripened grain in the ear, as en everywhere begin to recognize and practice uth. We hear the rising crescendo of the great llelujah chorus of those who have caught the vion: "We've a King to reveal to the nations! Christ ust reign!" We feel the vibrations of the united ayers of millions who see and understand the true eaning of perfect peace, these prayers which opate to usher in an ever-widening knowledge of d obedience to God's Law.

The laws of the kingdom are written into the nstitution of the universe, into the constitution of ur own being. The laws are written in our heart; e have only to obey them. We often say that the ngdom is within, and so it is. But it is also without. is around us, above us, within us. "Not by might . . . but by my Spirit, saith Jehovah." "To be spirually minded *is* . . . peace." There is the secret!

This was impressed on my mind as I listened to Vinston Churchill's address at the convocation of e Massachusetts Institute of Technology in Boston, larch 29, 1949. Through the entire address there n a strong spiritual thread. But one paragraph es-

pecially stood out like a beacon light:

"The flame of Christian ethics is still our hig guide. To guard and cherish it is our first inter both spiritually and materially. The fulfillment spiritual duty in our daily life is vital to our vival. Only by bringing it into perfect applicat can we hope to solve for ourselves the problems this world."

Surely when this material world comes un the control of Christian men and nations, motiva by the power of spiritual ideals, wars will cease the ends of the earth. The "power" of Spirit is "atomic" energy that will finally bring peace.

"The wilderness and the dry land shall be gl and the desert shall rejoice, and blossom as rose. It shall blossom abundantly, and rejoice e with joy and singing; the glory of Lebanon sh be given unto it, the excellency of Carmel a Sharon: they shall see the glory of Jehovah, the cellency of our God. . . . Then the eyes of the bl shall be opened, and the ears of the deaf shall unstopped. Then shall the lame man leap as a h and the tongue of the dumb shall sing; for in wilderness shall waters break out, and streams the desert. And the glowing sand shall becom pool, and the thirsty ground springs of water . a highway shall be there, and a way, and it sh be called The way of holiness; the unclean sh not pass over it; but it shall be for *the redeeme*

Perfect and lasting peace will come when m applies the formula that Jesus gave, when love a justice shall be enthroned in every heart: "Th shalt love the Lord thy God with all thy heart, a

thy neighbor as thy self."
Then
The crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God."
cording to his promise, we look for new heavens
a new earth, wherein dwelleth righteousness."
the increase of his government and of peace
e shall be no end."

THE KEY

Elizabeth Landeweer

Dear God, I stand in need of faith
That transcends every nagging wraith
Of doubt. I need the sureness of
Your rich and all-providing love,
The certainty of daily bread.
I need a firm deep knowing now instead
Of wishful thinking; I need clear
Decisive action shorn of fear—
Need faith to work my problem through,
And so, dear God, I come to You.
God make me strong, God make me brave,
God make me understand I have
Deep wells of faith from which to draw;
For utter trust is Your whole law.
It is the Truth that sets me free;
Truth is the answer and the key.

Stand Ye Still

GLEN CLAIRMONTE

RECENTLY a wise man advised an inquirer stead of following his nose around the cumference to rest in the center." This advice was presented to man centuries ago in simple admonition "Stand ye still, and see salvation of Jehovah."

The reason we have traveled so far in ord come home is that we have not taken the a literally. No great truth is a truth for us unti have made use of it in our daily life and disco how successfully it works.

We chuckle over the skeptics who put to the the old saw that a watched pot never boils, but had the right attitude. Let us bless those who how profitable it is to obey ancient advice!

I want to tell you about Mr. and Mrs. Fl who discovered the value of the "stand-ye-s philosophy in a way that has changed their l They were Westerners, "exiled" in the big cit New York while Mr. Flodin finished a cours study that was required before he could win motion in his work. Mrs. Flodin was glad to operate by taking a job in a department store, a first it seemed that the year would not be diffi

However from a drab day of selling kitchen it became increasingly distasteful to her to re to the same four drab walls of a one-room apartm She would walk through the door at the end o

with a sense of mounting horror. Her husband ame so distressed on her behalf that he sought another place to live. But there seemed to be opportunity to make a change, and as the days sed he became even more miserable than she was.

One day Mr. Flodin overheard a discussion about ractice called "blessing the home." In despera- he grasped at the idea as though it were the verbial straw. Because he was ashamed to follow eligious path, it was in secret that he took time ry morning, after his wife left for work, to s the four walls of the ugly room. "Whatever re's in this," he said doggedly, "I'll play it for all worth," and he devoted fifteen minutes of each to speaking aloud words of thanksgiving.

On the third day when his wife returned from k she failed to make her usual gestures of re- nance. At the end of the first week she turned m one wall to the other as if with a sudden in- ation. "Do you know," she said slowly, "I be- e this place could be made presentable after " Mr. Flodin held his breath, watching to make e that it was not his imagination, but something l that was beginning to happen.

On Saturday night Mrs. Flodin brought home h her some delicate blue-flowered voile, and all day she worked at her portable sewing machine. . Flodin helped her measure curtains for the ors and windows, and before they went out to day dinner the room had been made to look like living room of an attractive home. On Monday rning when Mrs. Flodin mentioned that the old a in one corner wasn't really necessary, her hus-

band promised to move it into the basement. extra space seemed actually to gleam at him.

By now fascinated with the project, he wen solemnly with the reading of the home blessing was not exactly surprised when his wife plann tea for the following Sunday afternoon. The friends looked about wide-eyed, saying, "W and one woman inquired, "How did you ever such a charming apartment in this crowded city!

That night Mr. Flodin told his secret to wife, and she decided to use the same method or job. In the succeeding month she sold double quota, and it turned out that their year in New was one of the happiest they had ever had.

This is not a fantasy. It is an actual experie yet it is almost too simple to believe. Just used to be thought that only an evil-tasting med can cure an ailment, so it is still suspected that a complicated scheme can lead to good results. is one of the old lessons that we must unlearn.

Another vivid example of the value of "stan still," of finding what you want right in "the co where you are," was given me by a Mr. and Hunter, who chortled over a week-end experienc their own. This couple also was living in New City, and they had difficulty in becoming acclimat The long winter seemed exceedingly long, and Hunter developed a severe cough. He would out the window fretfully and exclaim, "Not but rain!" then turn back to the apartment another series of coughs. Mrs. Hunter hovered him as though he were a child needing her min tions, and she began to look dubiously at their

int. If only they could afford to go south! But the first of every month their resources were large enough to cover their obligations, and did not seem to be any escape.

Mrs. Hunter declared one night, "Next week will be three days long on account of the holi- and we are going to Atlantic City to get some hine, even at the cost of neglecting our bills once!" She had already figured it would cost far more than they could afford to go to ntic City, but Atlantic City to her meant sum- brightness and a revival of her husband's health. efore she made plans, and her husband was liscouraged to resist.

But there was something so defiant about Mrs. ter's attitude that even she herself noticed it. got to wondering if she really were doing the t thing. After all, the coal dealer and the laun- han and the landlord had their rights; suppose were counting on having their bills paid ptly? At last her conscience pricked her so estly that she had to relax for a moment of ance.

Naturally enough, her self-interest was so strong the small voice of guidance took on the form of lfish warning: "Suppose there is no sunshine in ntic City! Perhaps only defeat will result from stubbornness!" At this point she sensed a hint way out that the universe might be offering if only she would listen to reason! She tele- ned to the weather bureau and heard the fore- "Heavy rain all week end at Atlantic City!"

Mrs. Hunter took a long breath of gratitude at

having been saved from a big mistake. "But, she cried into the telephone, "isn't there goi be sunshine anywhere—anywhere?"

"The only sunshine on the Atlantic seal this week end will be close at home," saic weather man; and he was certainly unconscio the importance of his words.

When Mr. Hunter returned from his work that afternoon, ready to take the train to At City with his wife, she announced a change in plans; they were going to stay at home and a sunshine for three days. The heavy rain was be upon the windowpanes and her husband lo doubtful, but she explained hurriedly, "I through something today—and I'm sure!"

Of course Mr. Hunter acquiesced. The follo morning the sun shone brightly, the rooftops warm, and Mr. Hunter relaxed and forgot to c Mrs. Hunter made out checks and mailed the tradesmen with a silent thanksgiving: "We car near to going into debt!" Then Mr. Hunter sai didn't realize what a trial I must have been to Evidently that cough was just a kind of resistar a job that I haven't enjoyed. Tell you what. I'l ing back to that office and prove that I'm bigger the job."

The Hunters never worried about the cl after that. They had learned to make their ow mate; and when they told this tale about them they became thoughtful, adding, "All we neede found within ourselves."

In many a place of work men tell of their mous success in other places. They roam off to

er section of the country, where they claim they better appreciated. Still other men arrive at the ce of work these men have left; they take hold of work and make good.

One woman claimed she would have been a great ger if her husband had not married her. Finally agreed to pay her expenses while she studied sic in Italy. While she was abroad she complained t she could not sing because she was not in Amer- with her husband. Any outsider could see the se of her trouble, but she couldn't see it.

I myself once crossed a continent in search of nething that seemed possible of attainment in y one place, but the problem followed me there! tunately I knew how to right a bad mistake; I nt to a quiet hall where nobody would think of oking for me, and without fear of interruption I still. The thought came: "Come unto me, all that labor and are heavy laden, and I will give rest." Nothing more miraculous than that hap- ned while I sat there; but within twenty-four hours ad been provided with the means of returning to place I had left, and once back, I found that re had never been any good reason for leaving the first place.

We have all had similar experiences, and many us are still groping. We are all trying to dis- ver the truth about ourselves; trying to learn how make good use of our environment instead of ning away from it. We can help one another by counting the practical details by which we have oved the wisdom of obeying the old admonition, tand ye still, and see the salvation of Jehovah."

Problems or Privileges?

ANNIE S. GREENWOOD

TOO MANY OF US have unconsciously forme habit of interpreting the word problem i negative way. We think of it as meanin handicap, a trouble, some regrettable circumsta or condition. This is not necessarily true. In fact may safely consider it as neutral, something neit good nor bad, but requiring solution. The diction and thesaurus list "Problem" with a wide range partially synonymous words and expressions, t of which are: "A question for . . . settlement matter of uncertainty . . . difficult or uncertain solution." Neither of these even implies anyth necessarily evil.

Quite legitimately we could stimulate our en tions and whet our ingenuity by thinking of a condition or event as a challenge to be faced, thou through, and mastered by means of some spec principle, law, or ability at our command.

When in school we learned a new principle arithmetic or higher mathematics we were eager test it by solving the new and more advanced "pr lem" that the text or the instructor assigned. T was no hardship. We attacked it avidly, drew up our new rules, and proudly made our conquest, matter how puzzling the assignment had seemed. would not have been any fun to learn those n principles and methods unless we had a chance put them to work and actually prove them for o

ves. Of course we took for granted whatever the ktbook gave us, but we could not be satisfied until e had applied its rules and explanations. The only ly to do so was to have an assignment, a problem, rhaps many problems, on which to test our new owledge. We didn't consider such an assignment anything to deplore and worry about. It was what ve us a chance to use what we had learned.

Would it not be a good idea for us to stop rerring to problems? To hear some of us talk, an utsider might think we were always getting into me kind of trouble. If we must discuss our affairs, t us call them challenges. That is a good strong, imulating, almost inspiring word. It touches someing within us that immediately brings a surge of tal energy, keen thinking, and the thrill of facing hat is worthy of our best. There is an instinctive ghting spirit in everyone, and it rejoices—though erhaps unconsciously—in the call to battle preented by a good challenge. So much depends on our oint of view when thinking about anything! What addenly faces us may be looked at either as an eney that may overcome us or as a gauntlet thrown own that we shall take up with strength and courge.

Neither the college baseball nine nor the gridron eleven would want to bother with a weak oposing team. Any team worthy of the name of its lma mater wants an opponent so strong as to call ut its highest skill and finest strategy in the game. Why not bring this same spirit of sportsmanship o bear on the crises of life? We spend much time becoming academically familiar with spiritual laws

and principles; then too often we shrink when nece sity requires us to apply the principles and laws.

This may be largely due to our immediate neg tive reaction toward what we meet. At once w think of it as something difficult to master, som thing bad that has come upon us. Even though w grimly determine to conquer it, we often do it wi jaw set, nerves tensed, aware that we are facing hard problem. This initial reaction sets the sta for difficulty. The thing *is* bad, hard, and confusin largely because we have considered it so. This neg tive kind of thinking hedges it round with thorn barriers, which prick us badly whenever we approac it. We forget that we have spiritual principles co taining all the wisdom we need and that this is fine opportunity to put what we know into practic use. We fail to remember the thrill of schoolda when we learned some new rule or procedure an then were given assignments requiring its use.

Often we smile indulgently with a superior a at what we call "the fighting Irishman" who seem so thoroughly to enjoy a chance to prove his mettl Could we not learn a lesson from him and find ou own deeper, richer satisfaction in each opportunit for spiritual conquest when a so-called problem suc denly looms up before us? It challenges the later power and wisdom that lie waiting to be used i overcoming what we face.

There is no use spending time and effort in stud and strenuous physical exercise if we are neve going to use the superior strength they develop What then is the use of constantly studying Truth attending classes, and listening to lectures unless w

what we learn. The knowledge is wasted unless s put to work. There is a solution for whatever fronts us. In working out this solution and thus quering our assignment we are proving ourselves dy for promotion to a higher grade. Life would sheer monotony if everything ran smoothly all the e, if our ingenuity and resourcefulness were never llenged. We should soon be in a rut of mediocrity l inertia.

When we face a so-called problem it is a tragic take to waste time being sorry for ourselves. haps unconsciously we have drawn the condition o our experience. If so, let us prove our nosity by rising to the occasion and bringing victory of it. Occasionally we may dimly see the contion between what we have done and what has v developed. Frequently we do not see it. Usually vever we can see quite clearly the injustice or gedy that has descended upon us, though we may m entirely unable to find in it any possible good. the good is there. It may lie in our own further elopment as we face forward in calm belief that h God on our side we are a majority. Possibly it l be years before we realize the growth that reed from our apparently cruel experience. If we e accepted the challenge and measured up to it, good lies in our growth from negativity to posity. Sometimes we see an objective improvement; re often we find it in our greater sympathies, ader understanding, and more Christlike living. hat we thought of as a problem proved a blessing en we looked at it correctly and met it in the ht spirit. It is always possible to transmute con-

ditions and experiences into benefits. That is
practical way by which we grow in spiritual pov
happiness, and usefulness. Are we doing it?

It is trite to refer repeatedly to such pers
as Helen Keller, Lincoln, Edison, and other w
known examples of the conquering spirit. The v
magnitude of their triumphs sometimes tends to
courage the beginner in his journey upward. All
us however know individuals who have made sim
conquests in smaller ways. In so doing they chan
accident, loss, handicap, disappointment, sicknes
problems—into what became blessings. Thousa
of quiet, unassuming men and women, known o
in their immediate environment, are just as tr
spiritual conquerors as were those great ones wh
names come so quickly to mind. Each is filling his
her place in the divine plan by turning proble
into benefits.

Esther Anderson, of Minneapolis, complet
crippled except for the left arm, is a happy, cou
geous and amazingly helpful woman to whom ma
persons turn for advice and help. The amount
practical good she does with that one finger a
through the telephone that hangs over her shoul
would amaze anyone. She is a victim of multi
sclerosis. For twenty-three years the disease h
steadily advanced. In early morning her husba
places her in a large chair near a front windo
There she is until he comes home for the eveni
meal and to give her further care. Even under th
conditions, Mrs. Anderson has belittled her han
cap and discovered the privilege of serving othe
By telephone she organizes drives for worthy co

ity projects, solicits contributions, and directs e who do the actual collecting. Ex-servicemen, handicapped by battle fatigue, come for help their university lessons and she patiently dis- es, explains, and encourages until they grasp the ects. Shut-ins—many of them not nearly so in- citated physically as she—go to her for pity. ead however they receive kindly advice and in- ction in the use of latent abilities by which they me at least partially self-supporting and there- happier.

Recently she solicited and secured books for a ary in the local old-soldiers' home besides equip- g a physical-therapy room in that institution.

After doing the necessary research work from ks kept within reach of her left hand, her one able finger operates the typewriter, which stands ctly in front of her chair, as she prepares papers club women. She writes her husband's business ers and keeps the records of the railway ma- ists' union of which her husband is secretary.

Cheerily and practically she advises and en- rages those whose problems seem too heavy, hap- in the consciousness that she can iron out their culties. She says, "That is my hobby; and the ger the problem the better I like it."

Alone all day except when someone drops in, she ps busy within her limitations, and always she pray. That and her perfect faith are what carry successfully, bravely, and usefully through the g days and years.

Few of us have any comparable problem to face; uld many of us so valiantly turn it into a privilege?

Grapes in the Sun

The sun, which has all those planets revolving around it and dependent upon it, can ripen a cluster of grapes as if it had nothing else in the world to do.—Galileo.

This purple cluster at my finger tips,
Sweet with the essence of the sun and rain,
Holds all its honeyed nectar for my lips,
Holds all of life within its crimson stain.
The sún's long concentration brought to bear
Upon the rippling vines, the ripening fruit,
Is evidence of the great miraculous care
Back of the sod, and deep within the root.

So I today in this strange wilderness,
This baffling, bewildering earthly hour,
Cling stanchly to the faith that God will bles
The humblest child who seeks the central po
That is His love and, facing toward that s
Wait for fulfillment as this fruit has done.

—*Grace Noll Crowe*

"Give Me Liberty"

WORRAL G. SONASTINE

WHEN PATRICK HENRY voiced his famous challenge in 1775, "Give me liberty, or give me death," he was demanding free-
ıt from domination by a worldly ruler. He wanted
ɔe free from high taxes and political bondage.
l's freedom was attained through armed revolt and
ne of our most cherished possessions today.

We term our country "the land of the free." But
how free are we? It is true that our form of
ɔernment guarantees more individual freedom
ı any other type of government in the world to-
ı We enjoy freedom of speech, freedom of the
ıs, freedom of worship, freedom of assembly
we are free to choose those whom we wish to
esent us in our government. We are free from
nnical rulers, but there is a higher freedom we
d today—freedom from fear, anger, hatred,
d, jealousy, and ignorance. These are the things
hold us in bondage today and there is only one
that we can free ourselves from them. Jesus re-
ed to this way when He said, "Ye shall know the
n, and the truth shall make you free."

What is this "truth" to which Jesus referred?
v could it be as powerful as He claimed it to be?
said it would make us free, and judging from
r statements He made, it is obvious that He
nt that Truth would set us free from fear, pov-
, disease, and other forms of discomfort.

Such power as this seems incredible to the man mind, but Jesus meant what He said; in He proved what He said. He demonstrated power of Truth in many ways and He assured followers: "He that believeth on me, the w that I do shall he do also."

The truth about ourselves and our relation to God—that is the Truth that makes us free makes us free when we know it, not just know i tellectually, but with deep conviction. Perhaps wonder what we can possibly learn about ourse that we do not already know. After all we lived with ourselves ever since we were born. W can there be that we do not already know al ourselves? Of course we may not be familiar every minute detail of our anatomy but even if were it would not make us free from worry and There are many doctors who know the mecha of their own bodies from head to toe but they still far from being free from adverse circumstar Most psychologists and psychiatrists understand workings of their own minds but they are not No, the Truth that makes us free is far more su than these sciences. Man is not a mere combina of flesh and bones containing a brain that thi He is a spiritual being made in the image of (

The one great basic truth is that God is Know this, grasp it fully and completely and will indeed be free. Perhaps you have spoken words, "God is all," many times as an affirma Perhaps you believe their inference, but do you r know the basic Truth that they contain? Is it as to you as the fact that two and two is four? Are

ling to measure your every action by it? Are you ling to stake your life on it? If God is all, then is all. There cannot be God, who is perfect love, something else that we should fear. There can- be God and something else that will harm us. t as God was all in the beginning He is all now. evil appearances come, let the storms rage, let darkness fall, I shall not be afraid. As Paul said, t none of these things move me."

Since God is all where does that leave my ene- s? Where does it leave the obstacles that seem block my way to success and happiness? Where s it leave anything unGodlike? It leaves them all t where they have always been, nonexistent. If d was all in the beginning, the only substance l the only power, where could anything that is God, not good, have come from? God has been forever. He is now and always will be perfect l complete. We do not have to make Him perfect, any part of Him. In the light of His omnipres- e there are no dark places. Now as "In the be- ning God——"

"If God is all and all is good," you may say, hy is goodness not more obvious in my life and affairs? I seem to experience everything else but dness and harmony. Why can't I enjoy the bene- of God's presence?"

We can enjoy God's goodness and divine order y when we are aware of His presence within and und us. We must know the Truth before it can ke us free. Recently I heard the story of a young ator who was forced to bail out of his plane. It s night and as he parachuted toward earth dense

fog increased the inky blackness all about him. could see absolutely nothing down below. A what seemed hours of dropping he felt the branc of a tree rubbing against him; then suddenly came up with a jerk. His parachute had caught one of the branches. As he hung there by his p chute straps he hardly dared to breathe. He cc not see how far it was to the ground but he kı he must not move or he might dislodge the p chute from above. For six hours he hung motion waiting for the dawn. His body became numb v pain. When the gray light finally broke through fog the young man saw that his feet were no m than ten inches from the ground. Freedom fr suffering was his all that time but he did not kr it. He was completely unaware of the safe, s ground at his feet.

It is the recognition of God's eternal perfec that makes us free from imperfection of any k We do not have to struggle against imperfect nor do we have to bring perfection into being. fection is God's eternal state. He is now and alw has been perfect. Since God is omnipresent, fil all space, you and I are included in His perfect This is true. It always has been true, but we h not been aware of it. We have considered ourse as weak, imperfect creatures buffeted about by cumstances and subject to imperfections of all ki and this lack of understanding has been the ca of all our difficulties. Learn the truth about (and your relationship to Him and you will not c be free from pain and poverty but the kingdom heaven will be yours.

Remember that "now is the acceptable time." l is all now; He is perfect now. We do not have wait for Him to change for the better in any He is the same yesterday, today, and forever. he circumstances that you are now involved in the label of "evil" change their label immeely to "good." This can be accomplished by ognizing the immanence of God and His perfec. He is in and around all whether we know it or If we wish to believe otherwise that is our ilege. We can go on living in a world of suffer and sorrow as long as we choose but it is rather lish to do so. How much more joyous it is to ept Truth and live by it.

The way to transform imperfection into perfec in your circumstances is by acting as though rything were already perfect. When something rs that would ordinarily distress you stand still give thanks to God for His presence and power he situation. React just as you would if the action e all highly acceptable to you. This is the way obtain the results you desire. It is the law of die recognition. It could be stated in more flowery ns but high-sounding phrases add nothing to th. You either accept it by knowing it or you re it by disbelieving it. The choice is yours.

Not long ago a friend visited me. During the rse of our conversation, he asked me how it was sible to look at a bad situation and deliberately m it to be good. "When I see something with own eyes," he said, "it's pretty hard to believe t it is something else altogether."

I waited for a moment before answering him

and as I hesitated we could hear voices coming f the radio in the next room. A woman was speak at the moment. "The longest covered bridge built in the United States," she was saying, " constructed across a river in Connecticut many y ago. It was over twelve hundred feet long. The s is told of a farmer who drove up to this bridge day with a load of hay. Just as his horses were a to step on the bridge he stopped them, paused f moment and then turned them around and d away in the opposite direction. When someone as him why he had not crossed the bridge, he rep 'I knew I could get my load onto this end of bridge but one look was enough to show me th would never go through that little opening at other end.' "

It was an amusing little story that provided answer to my friend's question. It was a good i tration of our physical eyes and human judgm misleading us. Since this is quite apparent in s instances is it not logical to assume that it m be so in other cases, of which we are not aware it not possible that the very world itself may something altogether different from what it app to be?

Think of what appeared to be true just a over five hundred years ago. The earth was tho to be flat. The sun traveled over and under earth. Electricity was nonexistent. Radio, radar, television were impossibilities. Many simple cases were fatal. Oil, coal, and gas were not us as fuels, and there was no atomic energy.

The foregoing statements were all consid

e five hundred years ago, and these were only a v of the false beliefs limiting the people of that e. Today we know the truth about these things, l because of our knowledge we are free from the itations they placed upon our ancestors.

In view of these facts is it not easier to know the th about God and His eternal goodness? Is it not ier to accept the truth about yourself and your eness with the Father? According to appearances earth is flat but it is round. According to apurances there is much evil about us in the world in reality God is all and all is good. If God fills space there is no room for evil. Why not accept s just as you have accepted the fact that the earth round? "Judge not according to appearance, but lge righteous judgment."

In the final analysis, the Truth that makes us e is the truth about ourself and our relationships God. The old Greek motto, "Know thyself," is bably the most important suggestion man has r followed. Heretofore, we have identified ourf by proclaiming in loud tones, "This is I, John ith. Don't trespass on my property. Don't intere with my rights. Don't take what is mine. I ll fight for my rights. See how large my muscles and how powerful my weapons are. I am John ith."

Such identification as this is the cause of all our fering, and we shall continue to suffer as long as consider ourselves as separate, physical beings. hen Jesus said, "I and the Father are one," He s revealing the true identity of man. He subntiated this revelation further when He said,

"Love thy neighbor as thyself." We are all one Spirit, one in God. Ponder this, conduct yours and your affairs knowing it to be true. Contempl the full significance of being one with God a His divine attributes. Express the attributes, lo wisdom and power at all times. This is the way Truth, the way of Christ. It is the way to achi liberty from all bondage. "Where the Spirit of Lord is, *there* is liberty."

COMPANIONS

As I look back along the way
That led across the years
And brought me to this present day,
I wonder at my fears.

With clearing vision I can see
That through the sun and shower
Goodness and mercy followed me
Up to this present hour.

And as I contemplate the way
Of future journeying,
I have no fear of any day
That it can ever bring.

I know love bears me company
Wherever I may wend.
Goodness and mercy follow me
To every journey's end.

—CLARENCE EDWIN FLYNN

"Even As We Are One"

MARY L. KUPFERLE

DO YOU KNOW, dear friend, that today you and I dwell within a universe that conforms to a divine standard of perfection? Do you ow that this standard includes provision for uni- sal health and well-being, which are designed to vade and permeate and infold all creation? hether or not we accept this as an established t, it is true, but only as we do accept it can we nefit by it.

After a recent church service I heard someone , "Whenever I enter this church I feel a wonder- presence." At the same time another sighed, "If ly I could feel the peace and assurance they always k about." A few moments later, as two others oke of help received from the study of Truth prin- les, one concluded gratefully, "Whenever I call on our teacher I receive an instant blessing." Her npanion remarked wistfully in response: "I wish s were so for me! My husband receives that kind immediate help too, but I just can't seem to re- ve in the same way."

Why is it that some of us are apparently healthy ile others are not, that some of us feel the bless- gs of a power for good and others do not, that me receive help from a teacher and others do not? hy is it that of a group of sincere students who peat together the same words, the same prayers of essing and healing, some receive and others do

not? The difference lies in individual acceptan and recognition, acceptance of divine law, recog tion of oneness with the Spirit of all-good. Tho who do receive are beginning to find the meaning at-one-ment with universal Spirit.

Man's desire for truth and beauty and lo springs from his established innate belief in oneness with God and His universe of mighty goo ness. Regaining a consciousness of this unity wi our Lord and our God is an individual work to done by each of us, each seeking in his own tir and in his own way. It is for us all oftentimes difficult way, but it is the only one leading into t heavenly kingdom, the only one leading to the d covery of the Christ self and spiritual inheritance.

What did the Master have to say regarding H followers' desire for increased consciousness of one-ment with God? He told them simply to lo the Father, to love all men, even their enemies. H told them to work and watch and pray, to have fai and believe in spite of all appearances of an oppo ing power. In other words, His instructions urged constant individual striving toward the recogniti of the one Spirit, the Spirit of universal, ever-prese all-inclusive good.

A recent magazine presented the interesting p ture of a tiny quail working its way out of the she The explanation below the picture stated that tw to three hours were required for the quail to emer completely into the open from the time it beg "pipping" the shell, since the membrane of t shell-lining is extremely tough and requires co siderable work for a bird as small as a bumlebe

article continued to explain that the bird must the work by itself, that if helped it would not the strength and power to breathe required to ain it when entering the outer world.

Even as this baby quail needed to work to gain, ath by breath, greater ability to accept the air the outer world, so we must work within indi-ally, through spiritual education, to gain step by , a greater awareness of the reality of All-Good blished by the Father. Each step we take, no ter how weak or faltering, gives us greater ngth for the next, opening to us a continually ening horizon of the Truth of being.

No one else can take these steps for us, for only ough our own efforts do we gain inner stability, h, and strength. If we remain in the shell of a terially oriented consciousness our acceptance and ression are limited accordingly. If we devote selves to growing more and more conscious of d, to following the truths the Master taught, shall find more and more "air" to be breathed; t is, more and more wonderful truths to be ac-ted, greater and greater expansion of our inner acity to receive understanding of divine law.

Although we are now willing, we perhaps still not understand how to seek at-one-ment with All-od. Think for a moment of a composer who is akening to the idea of a new composition. He oblivious to all about him as he dwells upon new lodies, listens within for expected inspiration. is absorbed completely in one idea, the idea of versal harmony; forgets everything in the de-e to express something greater and more won-

derful than anything his limited self can tell him true. The more he permits himself to become awa of this beauty the more easily he finds it eve where, the more easily he expresses it through t arrangement of notes upon paper. He loves it, h increasing faith in it, knows himself to be a part its beauty and life and purpose, a channel for outer expression to the glory of the Creator.

To be at one with good we must be absorb in it, filled with its presence, find it everywhere go, in everything we do. By thought and word a deed, we are so unified with it that its nature co sciously becomes our own, flows into and throu us, inspiring both a giving and receiving, a blen ing into mutual agreement that conforms to Goo law and manifests this law outwardly. Can we gi this kind of absorbing attention to thoughts health and well-being? Can we turn from all out appearances to the Christ within, dwell for a fe moments upon the Creator and His idea of a pe fect universe? If we can, then we know that "In a eternity no tone can be so sweet, As where man heart with God in unison doth beat."

While thinking recently about the wonderf blessings of being at one with the universal Spi of good, without consciously intending or thin ing about it an idea for a practical and attracti piece of jewelry came to me. Feeling it should l followed through, I contacted a nearby jewelry fir to inquire concerning its commercial value, an learned that a short time before a large and we known firm of jewelry manufacturers in the Ea had just advertised an identical item, which th

were putting on sale for the first time. This seemed strange, even a little disappointing, until I realized that this was an excellent indication of all-pervading Mind activity, proof that the more willing we are to open our thoughts to universal Mind the more receptive we become to the constructive intelligence that exists everywhere awaiting our use.

Even as the Creator meant the sun to shine upon all, the rain to fall upon all, He meant His law of wisdom, success, happiness, and wholeness to permeate all men everywhere.

Universal well-being fills the air you and I breathe right where we are now, no matter how many miles apart, no matter what the difference in weather reports, no matter how different the climate or surroundings. The idea of perfection was established as an omnipresent law, with its spiritual substance filling the universe, and we cannot escape its presence no matter where we go, no matter how long it takes us to realize our at-one-ment with it, for we live and move and have our being in it forever.

Again, during this time of giving greater-than-ever thought to an understanding of man's unity with his Creator and His universe of good, many fine things became evident. Plenty became manifest where none had seemed to exist, inspiration was received even before a desire for guidance had been voiced, unusual meetings occurred with those who seemed to need a knowledge of Truth principles, and there was quiet and unobtrusive fulfillment of almost forgotten desires. Thus it is that even as we think and dwell more and more upon the wonders

of the universal Spirit of good, as we behold ou relationship to it, we think less of our persona self, but the blessings of this self become greater tha ever! As within we hold consciously to the realit of good so in the outer this good becomes tangibl and substantial.

Think for a moment, beloved, of universal Spir substance everywhere present, ever available! Un versal health everywhere for everyone, through ev eryone, everything. Universal happiness everywhe for everyone, through everyone and everything. Un versal plenty everywhere for everyone, through ev eryone and everything. All we need, whether it health, wealth, or joy, exists above and beneath round about and within us, in the air we breathe filling the place where we stand, permeating an penetrating our consciousness, our body and affair

Universal health in us and through us! Universa intelligence and success and happiness flowing fort from the eternal divine source to unite with th Christ self within all men. This is the heavenly sub stance of the heavenly kingdom, whence came th manna, the loaves and the fishes, sight for th blind, strength for the lame, plenty for those i need, courage for the weak, faith and wisdom fo the troubled and anxious. This is the heavenly sub stance of the heavenly kingdom available to yo now, beloved, whatever your need, whatever you desire.

You can become one with All-Good at any mo ment you are willing to become humble like a litt child, ready to believe in spite of outer appea ances, ready to have faith regardless of many hu

nn voices, ready to see and hear and listen for uth only, above and beyond all outer contradic-ns and apparent limitations, ready to say: "Father, cept my true being as Thy beloved child. I am e to express and glorify Thee." Then you will se in at-one-ment with the Father and the Christ f, become at one with all that is beautiful and e and good, one with all men, unified with all t is good everywhere forever.

"And the glory which thou hast given me I have en unto them; that they may be one, even as we one; I in them, and thou in me, that they may be fected into one; that the world may know that u didst send me, and lovest them, even as thou est me."

Cradled Sleep

Anne Zuker

As I close my eyes in sleep
  May my last thought be
Of the everlasting arms
  Gently cradling me.

If I dream, may all my thoughts,
  Shepherded in sleep,
Follow by His waters still,
  Tranquil, clear, and deep.

Waking, quickened and renewed,
  I guide my thoughts to stay
In the paths of righteousness
  Through the coming day.

Father, I Thank Thee

VIRGINIA RANDOLPH POND

FATHER, I thank Thee for healing the grief ar the sickness that came after the loss of our so I thank Thee that Thou hast shown me ho to cleanse my mind of fear, self-blame, resentmer anger, regret. I thank Thee that through Unity t Truth has entered my life and purified and heal it. O Father, I sincerely thank Thee for these thin Amen."

All these blessings have entered my life, ar more. The gratitude that I feel is so tremendo that I can scarcely keep from singing out so th all the world may hear. I write now in the ho that what I have to say may help someone wh needs to be assured that even the deepest and dar est grief may be turned to lightness and joy, that nervous breakdown may be completely cured an the sufferer made whole and happier than befor that life can be good and beautiful again eve though he may be thinking at the time that th goodness and sweetness of it are gone forever.

Before we lost our son we were a normal, happ family. My husband's work as director of music the schools was congenial. We had our boy Ra dolph, eight years old, and our little girl Teril two. We had good friends, and though we ha sickness and financial worries from time to tim nothing had ever happened that got us down ve much.

My husband had directed the music for six years ra large union high school, which was fifteen miles ism the nearest city. We were anxious to buy a me and get permanently located. It seemed wiser change jobs, to go into a city system, where the ildren would be closer to the many advantages t I felt that they should have. So my husband acoted the job as music supervisor in a small college vn, an ideal environment, we thought, in which raise our family.

We had been there six weeks, and a delightful weeks it had been. I had been decorating the ildren's rooms the way I had wanted to for so ng, making bedspreads and curtains, framing picres to match. We were permanently located now, d I could put my heart into fixing up our home.

We were going to church regularly. It had been ficult to do that in the country. We were meeting w friends, and the people had opened their hearts d their homes to the new music director and his nily. I had enrolled Randy at the Y. M. C. A. swimming lessons and for special summer art ituction at the college. Here at last were the adntages I had wanted for him.

Randy would often say at dinner time: "Thank u, Mommy, for the pretty flowers and candles on e table. I think you're the best mommy in the ole world."

One morning he got up especially early, set the ble for breakfast, and made his bed. Then he adcessed a post card to a cereal company asking for free picture for his little sister's room. He seemed termined to do everything to please. He looked

up at me and said, "You know Mommy, you kno you're beautiful." I wasn't of course, but my hea was filled with love and appreciation of my ow manly little son with his great, dark eyes and h joy in being alive.

Three hours later he was dead, the victim of a unnecessary traffic accident, the fault of a carele driver.

We managed to get through the next few da although it was like walking through a dark ar terrible dream. But at a time like that the love ar sympathy of friends comes through so beautiful that it somehow carries one along. But soon aft when the friends had gone back to their own bu lives and I was left alone, the process of destructi thinking set in. You see, I had built my house up the sand. I had said and thought that I believed God. I had wanted us all to attend church. But I ha been so busy and concerned with things that I ha given little thought to the deep Truth principles u derlying life. I did not have the faith that coul sustain me.

I thought, thought, thought every moment of th day and through most of the night: "It was th move that killed our son. If we had only stayed i the country. If I had not wanted so many so-calle advantages for the children, our little boy woul still be running about free and happy in the cou try. God has punished me." And on and on and o I even began living in the past, thinking what migh have been if we were all in our former home, th four of us, happy and together.

The minister from the church seemed altogeth

able to help. I longed for a word from someone, anyone, who could reassure me. The minister said: "You still have your little girl and your husband. Be grateful for them. Put the past out of your mind and go on, one step at a time."

Excellent advice, but I was unable to take it. When a person has allowed his mind to dwell on wrong thoughts for so long, it becomes almost impossible to change them. Finally because of physical exhaustion, loss of sleep, and the constant self-blame my mind refused to function normally. My hands shook so that I could hardly eat. A hopeless despair settled over me like an impenetrable fog. I had become the victim of a nervous breakdown. Every moment was mental agony. I seemed caught in a trap from which I couldn't escape, my mind dashing back and forth and around and around like a caged animal, unable to find a way out.

The first grief had been terrible but normal. This was a black, ugly sickness, proof of the disastrous effect of cumulative negative thinking. My husband had to give up his work because of a throat tumor. We went back to our former location, without funds, both of us sick, not knowing where we would live. My days were filled completely with fear, a fear that became so paralyzing that I was afraid to go downtown by myself or to meet anyone I knew. It seemed to those who knew us best that I should be sent to a sanatorium.

But fortunately a friend gave me a copy of *Lessons in Truth,* and one morning I began to read. I hardly know how even yet; because it had become so difficult to concentrate. But suddenly I came upon

these words: "God, then, is not . . . a stern, angr judge . . . God is love . . . God as infinite wisdon lies within every human being, only waiting to b led forth into manifestation."

The pages became illumined. I knelt in praye like one who has seen a light.

"O God," I prayed, "I have been thinking o Thee as so far away, of myself as unworthy an lost. But it says that Thou art even within us, tha Thou art love. If this be true, God, show Thyself t me. Cleanse me and make me whole. Please do."

Strangely enough, I was able for the first tim to go ahead and do some constructive physical wor for my family. When the thoughts of fear and ur certainty came again and my mind began to wand I prayed:

"O God, keep me from looking backward. De liver me from the self that is destroying me. Hel me to keep my mind on Thee. Thou art the onl power, and Thou art love. Thou art helping m God! I thank Thee. Amen."

A miracle, yes, a miracle happened. I had bee mentally ill for months. Now my mind cleared im mediately!

I got into my good clothes the next day, th clothes that I had refused to wear before, and ap plied for a job in the nursery school. The supe intendent hired me, and I was able to have my littl girl with me. When hesitancy, fear, or indecisio came to my mind for a moment I prayed:

"O Father, let that mind be in me which wa also in Christ Jesus. Let me be free of all nervou ness, remorse. Let my mind be filled only with th

knowledge and love of Thee. Amen."

My need was desperate. My own doubting, fearing, negative self had taken complete charge, and I needed to be free forever from its influence. It was only through the strength of God that I was able to go on at all.

I kept reading and studying everything that I could find at the Unity reading center (and I still do). I ceased looking backward even for a second, knowing that it was fatal. I prayed that I might practice the presence of God every moment of the day.

Now just as suddenly the results of constructive thinking began to become manifest, the results of letting God into our life instead of shutting Him out. My husband secured an excellent position, and his health returned. We bought a shabby little house; but with prayer as our constant source of strength we have transformed it into a beautiful modern home, doing all the work ourselves at one-half of the cost had we hired it done. And we knew nothing about building. Friends say: "Where did you get these unusual and beautiful ideas? You must have had a skilled architect and decorator." But we knew the source of our ideas!

"The practice of the presence of God" which we discovered in the teachings of Unity, has transformed our life. How could we have lived so many years and attended church so regularly without discovering Truth?

It is Truth that has healed our grief and our sense of separation from our son. We were a happy, normal family before, but our happiness rested on

externals. It was something born of pride and wor and love, which were of course gifts of God, bu we were all unknowing.

Now we have a deep inner sense of joy that w had never experienced before. Petty faults in ou dispositions have been healed. There is beauty an serenity in our home. We know however that all c these blessings have come to us because we have le God take hold of our life. We know deeply, humbl that of ourselves we are nothing. We have had tha proved to us.

This Glorious Day

Rowena Cheney

Another day has dawned. The east
Is a majestic color feast—
A lovely, silent prophecy
Of precious hours still to be.

Oh, let us make this glorious day
A shining path, a widening way
That leads to Truth and right and good
And blessings shared—true brotherhood!

And keep us ever mindful of
His guidance, His unfailing love,
His light, which glowing eastern skies
Forevermore do symbolize.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 3, 1950

UNITY SUBJECT—*The Courage of Conviction.*

ITERNATIONAL SUBJECT—*Peter, Who Became a Man of Power.*—Acts 4:8-20.

8. Then Peter, filled with the Holy Spirit, said unto
tem, Ye rulers of the people, and elders,
9. If we this day are examined concerning a good deed
one to an impotent man, by what means this man is
ade whole;
10. Be it known unto you all, and to all the people of
rael, that in the name of Jesus Christ of Nazareth, whom
crucified, whom God raised from the dead, *even* in
m doth this man stand here before you whole.
11. He is the stone which was set at nought of you
e builders, which was made the head of the corner.
12. And in none other is there salvation: for neither
there any other name under heaven, that is given among
en, wherein we must be saved.
13. Now when they beheld the boldness of Peter and
hn, and had perceived that they were unlearned and
norant men, they marvelled; and they took knowledge
them, that they had been with Jesus.
14. And seeing the man that was healed standing
ith them, they could say nothing against it.
15. But when they had commanded them to go aside

out of the council, they conferred among themselves,

16. Saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them is manifest to all that dwell in Jerusalem; and we cannot deny it.

17. But that it spread no further among the people let us threaten them, that they speak henceforth to no man in his name.

18. And they called them, and charged them not to speak at all nor teach in the name of Jesus.

19. But Peter and John answered and said unto them Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye:

20. For we cannot but speak the things which we saw and heard.

GOLDEN TEXT—*Peter and the apostles answered and said, We must obey God rather than men.*—Acts 5:29.

SILENT PRAYER—*I listen to the voice of God and hear it in my convictions.*

When a person is filled with the Holy Spirit its first noticeable effect is an increased confidence and courage. Although he may have been negative and fearful before, he becomes self-reliant and self-possessed, able to concentrate his thought and attention on the power of the Christ within him.

Whether practiced individually or in groups, concentration more than repays all who practice it. A person should center his thoughts on God in reverent expectation of entering into communion with God or of receiving an infiltration of Divine Mind.

Spiritual concentration is a massing of ideas of God in mind, a conjunction between the thinking

nd or what is termed normal consciousness and superconscious or spiritual mind. In prayer and ditation the normal consciousness is lifted up makes union with the spiritual realm. Spiritual rgies thereupon descend into the body. A person aks with an authority not before felt or posesed, his tongue tipped with celestial fire. His rds bring conviction to those whose thought is biased by preconceived beliefs or opinions, although previously he may have been unable to use their interest or hold their attention.

Fear no longer dominates him in whom the Holy rit becomes consciously active. The Spirit-filled rson speaks with the tongue of courage, not wardice; with love, not hate; with understandg, not ignorance. Constructive thinking transforms mental processes, increases his effectiveness.

Peter and John were unlearned and ignorant n, but high priest, scribes, rulers, and elders comed against them were no match for the two ostles who "had been with Jesus." Further, they d proof of Jesus' healing power in the cripple who d been cured of his lameness. The elders could t argue against such proof, but they tried to forell further "notable miracles" and to make sure at it spread no further among the people." They ould rather have a cripple lying at the gate of the mple than recognize the power of the Holy Spirit ing through men to heal.

The name of Jesus Christ carries the full power the Christ to the awakened consciousness. All o believe in it as indwelling are empowered speak the word of healing for themselves and

others. All are able, if they will, to speak th full strength of their convictions, as Peter spok to the rulers and elders, telling them of the resur rection of Jesus whom they had crucified. A few days earlier he had been afraid to admit to a servan that he so much as knew Jesus. The Holy Spiri convinces a man that his soul is his own and em boldens him to act accordingly.

We develop faith and love by affirming and re alizing that spiritual ideas are permeating our en tire being and that the Christ in us is power. Th thought of the Holy Spirit as an indwelling pres ence may seem presumptuous to us until we fear lessly affirm our freedom from the bondage of out grown beliefs. Peter and John refused to have thei freedom of speech or their expression of Truth hampered by restrictions imposed on them by th rulers. They obeyed God rather than men. So doe everyone who has attained the "stature of the ful ness of Christ."

QUESTIONS

1. What is the first noticeable effect of the infilling of the Holy Spirit?
2. Has concentration anything to do with the coming of the Holy Spirit?
3. What happens to the individual in prayer and meditation?
4. What carries the full power of the Christ to the awakened consciousness?
5. What is a good way to develop faith and love in one's consciousness?
6. Does the thought of the Holy Spirit as an indwelling presence have a tendency to make us proud or humble?

Lesson 11, September 10, 1950

NITY SUBJECT—*Qualifications for Leadership.*

ERNATIONAL SUBJECT—*John Mark, the Man o Made Good.*—Acts 12:12, 25; 13:4, 5, 13; 15:36-40.

12. And when he had considered *the thing,* he came he house of Mary the mother of John whose surname Mark; where many were gathered together and were ing.

25. And Barnabas and Saul returned from Jerusalem, n they had fulfilled their ministration, taking with n John whose surname was Mark.

4. So they, being sent forth by the Holy Spirit, went n to Seleucia; and from thence they sailed to Cyprus.
5. And when they were at Salamis, they proclaimed the d of God in the synagogues of the Jews: and they had John as their attendant.

13. Now Paul and his company set sail from Paphos, came to Perga in Pamphylia: and John departed from n and returned to Jerusalem.

36. And after some days Paul said unto Barnabas, us return now and visit the brethren in every city rein we proclaimed the word of the Lord, *and see* how fare.
37. And Barnabas was minded to take with them John s, who was called Mark.
38. But Paul thought not good to take with them him withdrew from them from Pamphylia, and went not n them to the work.
39. And here arose a sharp contention, so that they ed asunder one from the other, and Barnabas took k with him, and sailed away unto Cyprus:
40. But Paul chose Silas, and went forth, being com- ded by the brethren to the grace of the Lord.

GOLDEN TEXT—*I can do all things in him th strengtheneth me.*—Phil. 4:13.

SILENT PRAYER—*I draw my strength from t one inexhaustible source, divine love.*

The Bible tells us little about John Mark, a though the second Gospel, which is unquestionab the oldest of the four, is attributed to him. In the te of today's lesson we read that he was the cause such sharp contention between Barnabas and Pa that they parted company and went separate ways their ministry. As far as the record shows they we never again closely associated in Christian wor Paul took Silas with him and Barnabas took Mar who was his cousin. On an earlier trip Mark ha left Paul and Barnabas in Pamphylia (mixture nations), and, because of homesickness or for son other unexplained reason, had returned to Jerusale where his mother's home was. Paul therefore d not think it best to take him a second time.

John means "God's gift." The name John Ma is interpreted metaphysically as "grace and mer of the Lord," "love working by faith." But lov which John represents, is a loan rather than a gi as is life also. To get the good of them we mu repay both. "I give thee back the life I owe." W use the loan, as the parable of the talents indicate and we are then able to pay it back with intere when the time of accounting comes. Thus Jo Mark, whose second name means "polite," "shi ing," was an attendant, useful for ministering Paul and no doubt to Barnabas also. He seen throughout the New Testament record to have mi

ed to the apostles and to have served as their nuensis, making himself useful to them in what-way they required of him. He was thus in a ted position to observe the practical applica-of the teachings of Jesus by Paul and Barnabas ell as by others whom he may have served as a ster or attendant.

Mark's deep spiritual nature may not have been rent in the early part of his ministry, for at time he probably was young and unpracticed e teachings of Jesus. This came later through influence of the faith and confidence that Barna-placed in him. Barnabas represents tolerance, veness, kindness, and intuition, and in this at-here John Mark's worth was proved. The fact he himself did not do the work of preaching teaching, but acted merely as a servant and at-nt on those who did doubtless gave him less of responsibility than if he had been a co-er on equal terms with the two men. The more nced we are that our efforts are indispensable reater our sense of responsibility. The principle aring responsibility, if applied to disputes be-h labor and capital, might prove to be the solu-o damaging strikes and mutual distrust. Mere e as laborers or external cogs in the wheel of uction robs men of initiative and the dignity of lidual effort. Neither does it develop loyalty and ire to give of one's best.

hrough excessive zeal Paul was inclined to be rant and unforgiving, but Barnabas recognized Jhn Mark a gift of God in process of develop-Dynamic, "self-made" men often make no al-

lowance for qualities that are in process of devel
ment. Every one has wonderful spiritual possibiliti
but nothing less than divine love can bring th
out and make them strongly characteristic of us."

Failure on our part calls for greater patience.
we continue to develop our "gift of God" we sh
find our spiritual work. Holding fast our faith
God and our ability and steadfastness through t
power of Christ in us, we rise above every error i
the consciousness that knows no defeat.

QUESTIONS

1. What is the meaning of the name John Mark
2. What exceptional opportunities of observing prac
tical Christianity in action did Mark have?
3. What aids the development of the spiritual natur
in us?
4. What develops loyalty in service and the desir
to give of one's best?

,,,,,,,,,,,,,,,,

Lesson 12, September 17, 1950

UNITY SUBJECT—*Unity through Law and Ord*

INTERNATIONAL SUBJECT—*James, Leader in the*
rusalem Church.—Acts 15:13-20; Gal. 2:9-12

13. And after they had held their peace, James
swered, saying,
Brethren, hearken unto me:
14. Symeon hath rehearsed how first God visited
Gentiles, to take out of them a people for his name
15. And to this agree the words of the prophets
it is written,
16. After these things I will return,
And I will build again the tabernacle of Da
which is fallen;

And I will build again the ruins thereof,
And I will set it up:
7. That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
8. Saith the Lord, who maketh these things known from of old.
9. Wherefore my judgment is, that we trouble not that from among the Gentiles turn to God;
10. But that we write unto them, that they abstain the pollutions of idols, and from fornication, and what is strangled, and from blood.

. And when they perceived the grace that was given me, James and Cephas and John, they who were re-d to be pillars, gave to me and Barnabas the right s of fellowship, that we should go unto the Gen- and they unto the circumcision;
0. Only *they would* that we should remember the ; which very thing I was also zealous to do.
1. But when Cephas came to Antioch, I resisted him e face, because he stood condemned.
2. For before that certain came from James, he ate the Gentiles; but when they came, he drew back and ated himself, fearing them that were of the circum-n.

GOLDEN TEXT—*Be ye doers of the word, and not ers only, deluding your own selves.*—James 2.

SILENT PRAYER—*To have peace I willingly do full share in making and keeping peace. I am a , not a hearer.*

Everyone today wants peace, but few have it. ety in general is a stranger to peace. This is be-e peace is first of all a challenge to the individ-l To have peace in our world we must have peace

in ourselves. To have peace in ourselves we mu regulate our life according to law and order.

James, the leader in the Jerusalem church an the subject of this lesson, represents order, a facul that every one needs to develop. The "order of t day" tends rather to strife, disorder in our domest relations, to distrust and uncertainty in internation affairs. Democracy, which is predicated on the righ of the individual, is on trial and sometimes seems be losing its fight for existence, to be incapable establishing a sound, stable, and lasting order. W need to examine closely the basis of our claim government of the people, by the people, for t people, lest it perish from the earth.

First, we need to draw together in conscious un all the spiritual powers of peace and harmony. Th act is represented in the text by the gathering the apostles and the elders in Jerusalem to consid the conditions under which the Gentiles were to admitted to Christianity. We are now aware th harmonizing our forces makes our life more eff tive in service to others and more satisfying to o selves as individuals. There can be no greed or c regard of the rights of others.

The apostles and the elders represent the c veloped faculties that have been brought under t control of the higher self and made to function as undivided whole of a higher order than the perso self can reach. Where principles are at stake all t faculties should be alert and active.

Paul, Barnabas, Peter, James, and the other e ers and fathers were present at this first recorc conference of the church on matters relating to mo

ership. A number of preconference sessions also were held privately by Paul with James, Peter, and John, in order to establish a working basis of understanding and agreement and thus shorten the proceedings of the conference proper.

Before law and order can prevail in any condition of society there must be a recognition and acceptance of authority. Otherwise law is a travesty, and anarchy prevails. Before order can appear in the individual life the same theory of recognition of authority must be accepted. The spiritual law must regulate the individual's life and affairs if he is to know peace in himself. He must rule out considerations of the self, for selfishness is destructive of the good of the whole. Individuals must learn to work together harmoniously in groups. Classes with divergent interests must learn to co-ordinate their efforts for the general good, "giving diligence to keep the unity of the Spirit in the bond of peace." Such a goal will develop a patriotism that is above the petty aims of any one person, group, or party. Partisan politics will be subordinated to statesmanship, individual resourcefulness and initiative will again become a national characteristic, brotherhood an established state of society. Mankind will demonstrate the dominion over the world that was delegated to him in the beginning. All this will be accomplished by establishing the higher law of selfless service.

QUESTION

1. How can each of us know inner peace?
2. In this lesson what represents order?
3. How can we establish lasting order in a social sense?

4. What does the harmonizing of our forces gain for us?
5. What do the apostles and the elders who took part in the church conference in Jerusalem represent?
6. What must be present to insure a state of law and order?

''''''''''''''''''

Lesson 13, September 24, 1950

UNITY SUBJECT—*The Converted Will.*

INTERNATIONAL SUBJECT—*Paul, World Evangelist.* —Acts 26:9-20.

9. I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.
10. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them.
11. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.
12. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests,
13. At midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.
14. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.
15. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.
16. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and

he things wherein I will appear unto thee;

17. Delivering thee from the people, and from the Gentiles, unto whom I send thee,

18. To open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

19. Wherefore, O king Agrippa, I was not disobedient to the heavenly vision:

20. But declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

GOLDEN TEXT—*I determined not to know anything among you, save Jesus Christ, and him crucified.*—I Cor. 2:2.

SILENT PRAYER—*I change my will to recognize only the highest aspects of Truth.*

When we say that we have changed our mind it is usually our will that has changed; for the will is the faculty that is most active in our affairs. When we decide to do something different from what we previously decided, there is a change of will. Such a change may wreck a life or may reconstruct it after it has experienced defeat and disaster.

Paul represents the word of the Spirit of Truth, but he also represents the will. As a Pharisee he was both zealous and willful, persecuting the Jewish Christians with all the strength of his intense nature. Converted himself, in turn, he showed the same intensity in his defense of the cause of Christ, and ended by becoming a martyr because of his religious faith. Tradition claims that as a concession to his Roman citizenship Paul was beheaded instead

of having to undergo crucifixion, the form of ex cution reserved for common criminals. In any eve he suffered the fate he had earlier inflicted on s many others, but not until he had made the gosp known throughout the Roman empire.

In persecuting the Christian converts in his ear life Paul (or Saul) thought he was doing the righ thing, and he therefore had no compunction. Aft the vision of the Christ on the Damascus road h was very humble, calling himself "the least of th apostles . . . not meet to be called an apostle" b cause he had persecuted the church of God. H will however was strengthened rather than weak ened, for he overlooked no opportunity to proclai his faith in the resurrected Christ. He spent all b his early manhood in preaching and teaching th faith that he at first opposed.

To spend life wisely and effectively one mu first learn obedience to the higher law. Obedienc and receptiveness requires a desire to find the righ —zeal for Truth—and the acceptance of that au thority when found. Paul had a zeal for Trut when he was persecuting the Christians, but throug the activity and receptivity of his keenly alive min and heart he gained the dazzling vision of Christ love for all men. Paul penetrated the fog of religiou prejudice and gained the clear light of his inn conviction. Thereafter he remained true to his nev found faith although his loyalty to it gained for hi the hatred and persecution of his former frienc and associates. Paul spent the rest of his life as missionary for Christ.

To be a virile power, life calls the will into a

id. Self-will (symbolized by Saul) retards prog-
of the individual, but when the call of the Christ
heard the will separates itself from the self and
tinues its work of expression in the service of its
master, the universal life. Paul saw the uni-
sal life as it was lighted up by the resurrection of
Christ; "that the Christ . . . first by the resurrec-
n of the dead should proclaim light both to the
ple and to the Gentiles." Life appeared as a
t ocean, without bounds, without beginning or
, in which without exception all are immersed.
is conception is not chimerical, but is expressed
words of truth and soberness."

Once Paul destroyed those whose beliefs dif-
ed from his own, but after he saw life as a uni-
sal whole he became "all things to all men," that
might "by all means save some." Equally com-
te is the metamorphosis that the Christ Spirit
ngs about in every man who becomes obedient to
high vision.

QUESTIONS

1. Is the will, oftener than the other faculties, subject to change? How has a change of will affected your own life?
2. In what sense does Paul represent the will? What else does he represent?
3. Is humility compatible with a strong will? Did Paul express both?
4. What law must we obey if we are to live wisely and truly?
5. How did Paul see the universal life?
6. Can we all become "all things to all men" and yet retain faithfulness to our convictions? Give reasons for your answer.

Silent UNITY

The light of the Holy Spirit shines i my consciousness, and I see clearly.

The Society of Silent Unity, founded more than fif years ago, is the healing department of Unity Schoo ministering without seeing them, to those who need hel

Our purpose is to aid through prayer all persons wh having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings t those to whom we minister. "Give, and it shall be give unto you; good measure, pressed down, shaken togethe running over."

Our Silent Unity group numbers some hundred cons crated workers who are devoting their lives to God's wor for humanity. They are proving daily that physical, financia mental, and spiritual difficulties can be overcome by righ eous prayer. Even though everything else may have faile we shall pray *with* you, for we have faith that "with Go all things are possible."

We pray *with* you and also instruct you how to pray t the Father in secret in order that you may help yoursel Silent Unity is praying always, and your co-operation i prayer is of mutual benefit. Do not hesitate to write to u for help because your problem is personal. All correspon ence is confidential.

Address your request to Society of Silent Unity, Lee Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WANT to thank you and tell you of a most wonderful thing that has happened to us. You remember I wrote to you for prayers for our daughter, who had lost her voice. Now she speaks as well as she ever did. Her voice was gone almost four years. We had doctor after doctor tell us that she would never be any better. One of the best throat specialists said she had scar tissue and would never talk again. But we did not give up after writing to you for prayers. We just kept thanking God for her voice and kept right on praying with you. Today her voice is just as clear and sweet as it ever was, thank God, and we thank you for every prayer and encouraging word in every letter you sent us. I know that she was healed by prayer. Again we say, Thanks for everything. We are very happy.—*Mr. and Mrs. A. C. K., Texas.*

FOR SEVERAL months I had suffered with severe pains around my heart and with severe headaches. Finally I became so ill that my husband sent for the doctor, who diagnosed it as a heart condition, and high blood

pressure. I faithfully took the medicine he pr
and rested as he instructed me to do, but I wa
ally getting weaker. I was so weak that I wo
go anywhere alone. My aunt accompanied m
ever I went. Then I started praying like this
Father, if You have further work for me
would, please let me be well and as energe
formerly was." I prayed like that every nig
then one morning after about a week I got up
fine, and I felt fine all through the day. I
happy to tell you that I never have any shor
breath any more, nor any pains, and am p
strong. I had to give up my position because
condition which I have told you about, b
I do all of my own housework and have taken
more secretarial position besides.—E. W
Louisiana.

Filled with Plenty

Two weeks ago I wrote asking for your prayer
my letter I told you that the store in which
been manager of the mailing department for t
five years was a total loss from fire. We thoug
would be without work three or four month
the day after I mailed my letter to you we were
name to securing temporary quarters. Within
week's time we were working again. May I
am ever grateful for your help.—B. B., Missou

About a month ago I wrote asking for prayer
my husband. He lived but job and the compa
worked for very much but the other was great
and there just wasn't enough work. My husban

could use his capabilities to better advantage for
nself and for his employer elsewhere.

Since I wrote you he has been given a raise in
ary and there has been so much work he has been
rking overtime. Thank you so much for your
p.—*D. H., New Jersey.*

.....

He Shall Have Abundance

ANK you for sending me a prosperity bank. I
ote you a couple of weeks ago asking your prayers
r the solution to our financial trouble. I'm espe-
lly happy to tell you that the day after mailing
e the letter, and before it could have reached you,
y husband came home with the news of a raise
salary. He had been told he could not possibly
given a raise until the latter part of the year so
s was a complete surprise. At the same time I got
birthday check, and we received some small but
lpful amounts from another source. The whole
ing was startling. It brought to my mind the verse,
Before they call, I will answer."—*S. C., Oregon.*

is with more gratitude in my heart than I can say
at I enclose this love offering. The prosperity bank
s done wonders for me, as has the knowledge of
ur daily prayers and spiritual nearness. I had never
fore known what it could mean to one to have a
ecial time set aside each day to give freely to God
d to meditate on His goodness in every way. It has
ly taught me to "seek Him in all my affairs" and
realize that "He does supply abundantly."

During my weeks of using the bank this supply
s been openly demonstrated in many ways. I noticed

particularly that my grocery money stretched fu
each week and that in many instances I spent al
half as much as I had before, yet we ate just as
How thankful I am that I have learned fu
about Truth concerning life here on earth.—
G. F., Washington.

His Truth Is a Shield

THANK YOU very, very much for your prayer
behalf of our safe return to Canada. We arrived
a couple of weeks ago without having had a b
car trouble all the way, outside of having to g
new tire. We were right in front of a service sta
when my husband discovered that the tire was v
just about through. If we hadn't stopped there
should have had a blowout. So we knew the L
was with us, as He always is.—*Mrs. N. R. B., C
ada.*

I MUST tell you of a trip I just made to Minnes
You remember my writing you that my husband
taking a long trip by himself. Well, I got to go v
him. He was in charge of four trucks going there
repairs. I want to tell you of a little experience
had.

My husband drove a new car, one that
bought about one year ago. We had not gone v
far when the car began to act very funny. T
longer we drove it the more my husband said, "
will not make it; we will have to be towed in.
just kept praying we would make it, and I wo
say, "Don't give up." Well, we did make it. Wl
we got to the city my husband took the car t

rage. The mechanic and everyone else said, "I n't see how you ever got here"; but I know God ard my prayer. I asked God to take care of us en we started. I also asked Him to take care of the r, and every time my husband would say, "She is out through," I would ask God to keep the car ing. The four truck drivers will never forget how e drove the car when it looked as if we might be alled any minute.—*A. S., Kentucky.*

He Is My Refuge

HAVE wanted to write you for some time and tell u I am completely healed of a serious illness and om the fear and worry habit, thanks to God and lent Unity. Daily I thank God for His protecting ve and care and place all my affairs in His hands.

Recently we took a trip and on the way home I eard a noise in the rear of the car and told my usband it seemed to be coming from the right rear heel. He checked it but could find nothing wrong. However we stopped at a service station and the ttendant said it was in the rear end. We started on ome, and I dropped all sense of fear, putting it in God's hands. The noise grew worse, but we arrived afely at home. The next day my husband took the ar out to listen to the noise again and drove less han a half block when the right rear wheel came ff. He stopped the car at once. No one was near s. No one was injured, thanks to God's protecting ove. Since then my husband has trusted as absoutely in God's love as I have.—*Mrs. T. B., California.*

HELP *from Silent* UNIT

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

It would be reassuring to me to know that people who have morbidness to such a degree that it is a disease have really been healed. Truth teaches that anything can be healed, but I should like to know if it is a fact in chronic cases.

I have read Truth a long time. I have demonstrated Truth in many ways in lives of others and in smaller ways for myself, but the one awful thing that is darkening my life is not affected.

You must understand that I appear to be a very normal person and take my place in life doing the things others do and apparently enjoying them. But always there is a badness at the center that spoils the thrill of beauty, the lovely singing of birds, which I hear now as I write. There is nothing I could have, nowhere I could go that would make me feel different. It has to be healed inside.—*From a letter answered by Silent Unity.*

We assure you that we have known many i stances in which a person found full freedom fro morbidness through prayer. Through prayer o learns how wonderfully equipped for happy, sati fying living God has created him. And this true pi ture of himself and his powers frees him from tl underlying apprehensions that keep him from ful appreciating life and deeply enjoying it.

As you lift your thought and feeling throug the practice of prayer, you will be able to see you

f and all other persons in a perspective that will tain you in affirmative attitudes of mind and rt. A morbid, rejecting state of mind may be-me one's habitual response. Often, it takes time l discipline and prayer to train oneself into new, pier responses. Do not be discouraged if you do accomplish what you want to accomplish all at e. Keep faithful in the practice of prayer. Keep ciplining yourself to affirmative attitudes. This cedure will free you.

I wrote you a few weeks ago asking prayers for my son who did not want to go to school. He has not been back to school yet and still will not go or tell why he will not go.

His sister brought books home for him and in a week he had the English work book up to date. He seems to be keeping up with the English and geometry lessons. It does not take him long to do the lessons if he makes up his mind to do them.

He does not want to go to church or the stores; any place where he might meet teachers or any of the students. He does not want to go outside all day. He acts as if he did not want people to see him. Everybody knows he is a good boy. What should I do?—*From a letter answered by Silent Unity.*

We are praying for your son to be freed from y feeling about himself or other people that has de him seclude himself and refuse to go to school. ayer will reach that deep place in his mind where lth and courage and stability are. Prayer will stir ese qualities of spirit to life in his mind and heart d call them forth.

Along with your prayers, encourage him in
words and attitudes to believe in his lovablenes
his capabilities, in his importance in the life
others. When he can believe that his happiness
accomplishment lies in associating and working
others his own age, he will try to make the effo
enter into school life again.

It may be that if he could go to another sc
and start out with new teachers and new stu
associates, he would be more willing to try.

As you have faith in the courageous, stable s
within your son—the spirit of God—and do all
can to encourage him to faith in himself, you
be rewarded by seeing him adjust happily to life
develop into a self-confident, capable young r

About six years ago my husband was told that he had t. b. and needed medical treatment. I asked the doctor in charge if he would advise another climate. He said as long as my husband was under his care he should stay here and he would look after him. He was under his care until all our savings were gone, which was three thousand dollars. After that my husband went to a sanitarium in which he spent fifteen months with state aid. Then my husband decided he had spent all the time in the place he was going to. He left the hospital and went out on his own.

After he left the hospital I was bothered by the city nurses, the police force, and the sheriff's office for months, all because a man decided to do what was best for him. (We have what is called a compulsory commitment law in this State.)

We have been Unity students for thirteen years and have not been brought up to think in terms of germs. I have always thought we had

constitutional rights and the way we chose to pursue our happiness would be our affair. We have two lovely children and we want to think of them.

I have been thinking seriously of making a residential change. Do you think we are doing wrong?—*From a letter answered by Silent Unity.*

As far as you and your husband are concerned, have wanted only that which is right for you ave—a happy home life, health, and freedom to ue your life in your own way. In the race ight, t. b. is a contagious disease, and you can erstand why the State authorities would feel they should take measures to protect others from b. carrier.

Of course, it is unpleasant to feel oneself at the cy of the limitations of medical science. And husband's action is understandable. But there t be a way for you and your husband to be true our own faith in the healing power of God and not endanger the health of other persons.

While the doctor does not really do the healing, knows under what conditions a disease thrives under what conditions it may be alleviated. hough a patient does not have faith in the ability doctor, if he surrenders himself to conditions alleviate a disease, he should be helped. But real healing is done by the renewing, restoring er of Spirit within the person, and it is in this it that you and your husband should place your h.

As you pray for insight and guidance and healing your husband, you will know how to handle this ation so as to benefit all concerned.

UNITY CENTERS

The following leaders are conducting a ministry in keepi the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindas, 143 W Grand
Fontana—H P Nicholls, 371 N Citrus
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3706 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Celia Samiran, 321 S Freeman
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 116 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern St
San Bernardino—Dr & Mrs H P 763 D st
San Diego—Marie Fleming, 4
San Fernando—Vera Stenen, Maclay
San Francisco—Robert Hulbert ton; Ethel Higgins, 133 Gea
San Gabriel—Ethel Turner, 3
San Jose—Rose Emery, 40-B
San Leandro—Barbara Lyon, fayette
Santa Ana—Myron & Estelle N Broadway
Santa Barbara—Robert Sikkin Arrellaga
Santa Cruz—Alice Hopkins, 91
Santa Monica—Sue Sikking,
Santa Rosa—Helen Wade, 8
South Gate—Edna Drebert, 29
Stockton—Grace Swannell, 48
Studio City—Herbert J Schnei Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416
Watsonville—Alice Hopkins, 3
Whittier—Louise Newman, 410 leaf

COLORADO

Denver—Alice Benson, Color
Pueblo—Edith Wilshire, YW

CONNECTICUT

Bridgeport—Helen Kersten, 61
Hartford—Edna Titus, 926
Meriden—Bonnie Adams, Hotel
New Haven—Bonnie Adams,

DISTRICT OF COLUMB

Washington—Margaret & E R New Colonial hotel; Ann 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Ch Commerce auditorium
Daytona Beach—Mary Huck, way
Delray Beach—Frances Jarrell 4th ave
Fort Lauderdale—Nora Campb an's club
Fort Meyers—Mildred Brown, Travers Arcade First st
Jacksonville—Wm & Bonnie Somax at May
Miami—May Stoiber, 158 NE
Orlando—Carolyn Parsons, 503
Sanford—Carolyn Parsons, Va
St Petersburg—Louise Beaty, 8

..Buby Wagner, 626 No B
Palm Beach—Fannye Treaster, ... Washington hotel

GEORGIA

..—Kathryn Boyce, 684 W Peach-
Mabel Butts (col) 382 Ashley NW

HAWAII

..u—Marie Handley, 240 Lewers rd

IDAHO

..Christopher Scott, Pinney bldg

ILLINOIS

..gton—Hazel Erisman, 108 E ..erry
..rign—Viretta Sutherland, City bldg
..—W I & Anna Hoschouer, 306 S ..sh; Nellie McCollum, 64 W Ran- ..; Edith Reynolds, 116 S Michi- ..Janet Beaudry, 410 S Michigan; ..ret Halsey (col) 322 E 43d; ..etta Gorden (col) 4307 S Mich ..—Maud Kellogg, 317 W Decatur ..ouis—Florence Schaefer, Broad- ..hotel
..n—Maud Kellogg, Evanston hotel ..—Ethel Maguire, Central Com- ..y Church, 16th & Charleston ..d—Bernice Biggers, Empire bldg ..eld—Eva Conover, 709 S 7th

INDIANA

..ne—Faith Cornwall, Court & Berry
Margaret Cain, YMCA
..nd—Margaret Cain, Masonic ..le
..polis—Margaret Strahle, Claypool ..; Frederick Andrews, 8 E Market

IOWA

..oines—Betty Stitt, 3118 Grand
..City—Unity, Insurance Exchange
..oo—Irene Duncan, 324½ E Fourth

KANSAS

..nson—Nona Kerfoot, 316 W 15th
..—Harriet Pfouts, Jayhawk hotel
..—Carl & Lois Moran, 3241 Victor

KENTUCKY

..ton—Clara Conway (col) 244 Ky
..lle—Maebel Carrel, 1322 S 4;
.. Cox (col) 1233 S 16

LOUISIANA

..rleans—Eloise Echlin, 4730 Cleve- ..; Ruth Murphy, 604 Canal

MAINE

..d—Unity, 562 Congress

MARYLAND

..ore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

..—John Baughman, 30 Huntington
..dge—Edna Titus, 881 Massachu-
..ster—John Baughman, Academy

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Bay City—Roxie Miller, YWCA
Birminghan—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Jackson—Unity, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
Springfield—Unity, 233 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, 1023 2 Ave S
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Unity, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg
Paterson—Gladys Stevenson, YWCA, Church & Ellison

Ridgewood—Louise Gerhold, YWCA, 180 Franklin
Trenton—Elinor MacDonald, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Roenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tabse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, 167 Main Ave S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equ
Tulsa—Grace Kehrer, 714 S B
Oklahoma City—Alice & Schuy ley, Midwest bldg
Okmulgee—Ruth Jacques, Mc bldg

OREGON

Portland—Marion Lance, 811 N

PENNSYLVANIA

Philadelphia—Margaret Feldt, hotel
Pittsburgh—Andrew Carlson, 2

TENNESSEE

Memphis—Merton Thorpe, 1911
Nashville—Susan Smartt, 1816

TEXAS

Amarillo—Eugenia Lane, 114 E
Dallas—Ruth Gillespie, 2030
El Paso—Mabel Peck, 130 E Ri
Fort Worth—Ruth Gilpin, Flat
Houston—Lilian Brass, 3500 L Corine Smith (col) 1302 S
San Antonio—Mary Myles, Mave

WASHINGTON

Bremerton—Marion Brown, 925
Everett—Estelle MacPherson, 2 more
Kennewick—Beulah Scott, Arr
Seattle—Donald O'Connor, Arc
Tacoma—Warren Meyer, 1012
Wenatchee—Maud McCulloch, hotel
Yakima—Beulah Scott, 109 S

WISCONSIN

Beloit—Bernice Biggers, YWCA
Milwaukee—Mae Lundahl, 208 consin
Racine—Lu Verna Bauer, 423

CANADA

London—Mary Dunning, Moos
Montreal—May Duncan, Rit hotel
Ottawa—May Duncan, Nationa
Regina—Unity, Thompson blk
Toronto—Mary & George Dunni Masonic Temple, 5 Eglinton
Winnipeg—Edna Bowyer, 360

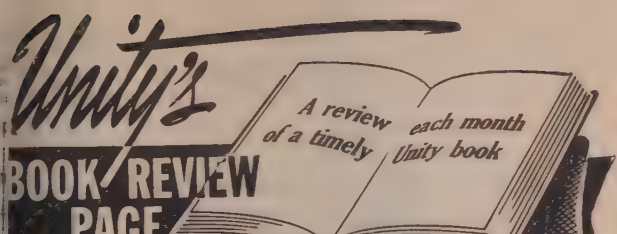
ENGLAND

Easington Village—Thomas M 11 Sea View, Co Durham
Iver Heath—Dora Johnson, Slough rd
London—Ruth Hacking, 6 Stanb race, W 2
Sunderland—Thomas Merringt Durham

MEXICO

Mexico D. F.—Clara Kouns Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, Fr
Unity literature in Italian: 7 Viz Angrogna, Tone Pellice (Torina),



Christian Healing

By Charles Fillmore

"Anyone can do spiritual healing who will use the ple rules of denial and affirmation here set forth," te Charles Fillmore in the preface to his book *Chris- Healing.* Healing yourself or healing another is a ter of raising your consciousness to the plane of itual reality, where all healing power originates. Mr. nore's inspired vision of healing principles and tech- es is set forth in this Unity book in a logical, faith- ding manner. For example, the first chapter, "The e Character of Being," is a discussion of man's spir- l nature and the reasons why he has a right to expect re-creation of his mind and body.

Other chapters present essential phases of living the e abundant life and are accompanied by powerful mations as well as illuminating passages of Scrip- . *Christian Healing* is a comprehensive guidebook piritual healing. Countless testimonies of lives re- ed through the application of its teachings prove power and virtue of its contents.

(*Christian Healing* is a standard Unity book, bound in dur- black fabrikoid, priced at $1.)

Appearing in Other Unity Magaz This Month

Who Took Skippy's Beech Nuts?

Another of Georgia Tucker Smith's charming aloud stories appears in the September issue of *Wisdom* to delight youngsters of all ages. The written entirely in rhyme, is about Skippy Squirrel's ing beech nuts. The adeptness with which Mrs. creates an exciting tale for children is partly rev in these lines from "Skippy Solves a Mystery":

"But when he reached the hollow log, he stoppe
blinked. 'Dear me!
I had a lot of nuts in here, but now, there're
three.
Someone found my hiding place.' He quickly l
about.
He dropped his nut and looked again. 'Who did
I'll find out!' "

Promises of Assurance

"A Glorious Future" is the title of the feature in September *Daily Word*. The article was writt Ellsworth Kalas and is one of reassurance that we not worry about seeming adverse conditions as as we have God's promise of an abiding comfort

"Human beings fear lonesomeness," says Mr. "sometimes dreading the distant future because i mean being alone, with many old friends gone. Bu fear has no part in our life. In all the future the no lonesome days; God has promised to be with all times."

How to Handle Crises

n the September 3 issue of *Weekly Unity* Winfred ıdes discusses the proper attitude for dealing with ises of life and says:

Over and over again the call to make radical re-stments to one's life may come. The readjustments e made and life can be lived sturdily if one's con- purpose is to live in union with God."

he title of this article is "Rest in the Lord."

Thinking Affects Prosperity

n the September issue of *Good Business* Reese le discusses what he describes as "the only proved for limitless personal success and happiness"—to nk 'give'—and you will get." Mr. Wade's article ntitled "Think 'Give'" and in it he tells of his personal experiences with people in business whose thought was to "give." Citing several concrete nples of the workability of his advice, he says:

'To think in terms of getting is to think narrowly; ink in terms of giving is to think broadly. It takes tice, but it is worth the effort."

Another "Butch and Elly" Story

A new story about *Progress* favorites "Butch" and y" written by Ruth Gilbert Cochran appears in the ent issue of that magazine. The story is entitled ber Sleuth" and relates how Butch's visit to FBI lquarters influences him when a mysterious lady est" arrives at Elly's home in the absence of Elly's her. Butch suspects the mysterious guest of being ntle Annie" instead of "Mrs. Bunce" as she identi- herself. Teen-agers will enjoy this one.

Unity Books and Booklets

For Beginners	Beginning Again	standard only
	Favorite Unity Radio Talks	standard only
	God a Present Help	standard only
	God Is the Answer	*Dutch* $1; *English*
	Great Physician, The	standard only
	How I Used Truth	*German* $1; *English*
	Lessons in Truth	standard only
	Lessons in Truth	*German, Russian, Spanish, Dutch*
	Letters of Myrtle Fillmore	standard only
	Lord's Prayer, The	*German*
	Lovingly in the Hands of the Father	standard only
	Mental Equivalent, The	*German* $.10; *Russian*
	New Ways to Solve Old Problems	de luxe $2; standard
	Six-Day Healing Practice, A	*Spanish* $.10; *English*
	Whatsoever Ye Shall Ask	de luxe $2; standard
For Healing	Christian Healing	*English, German*
	Divine Remedies	
	Jesus Christ Heals	standard only
	Truth Ideas of an M. D.	standard only
	You Can Be Healed	standard only
For the Home	Meatless Meals	cloth
	You and Your Child	standard only
For Prosperity	As You Tithe so You Prosper	
	Both Riches and Honor	*French* $1; *English*
	Prosperity	standard only
	Prosperity's Ten Commandments	standard only
	Working with God	standard only
For Inspiration	Best-Loved Unity Poems	standard only
	Finding the Christ	*Russian, German, Swedish*
	Have We Lived Before?	standard only
	Mightier than Circumstance	standard only
	Sunlit Way, The	standard only
For Devotion	Bible, American Standard Edition	
	Book of Silent Prayer	
	Effectual Prayer	standard only
	Silence, The	
	Unity Song Selections	cloth
For Advanced Study	Atom-Smashing Power of Mind	standard only
	Christ Enthroned in Man	standard only
	Know Thyself	de luxe $2; standard
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	standard only
	Mysteries of John	standard only
	Selected Studies	standard only
	Talks on Truth	standard only
	Teach Us to Pray	de luxe $2; standard
	Twelve Powers of Man, The	standard only
	What Are You?	standard only

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	
Be at Peace	.10	Land Is Bright, The	
Challenge of the Dawn, The	.10	Life Is Consciousness	
Daily Resurrections	.10	Mental Equivalent, The	
First Things First	.10	Preparation for Easter	
Gift Imperishable, The	.10	Recipes for Living	
God Is Blessing You Now	.10	Song of Life, The	
Good News, The	.10	To Them That Ask	
Great Helper, The *French, English*	.10	Way of Faith, The	
		Where I Am King	

(12 copies of these booklets for $1. Envelopes inclu

For Children	Jet's Adventures	
	Jet and the New Country	

NEWS *from* UNITY

Unity
t Month

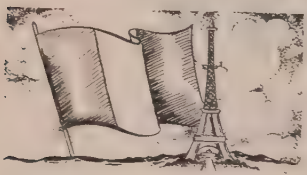
ary L. Kupferle presents
ncouraging article in the
ber issue of *Unity* under
title of "There Is No
re." In pointing out that
is never a problem too
l or too unimportant to
ve the benefit of prayer,
Kupferle says:
he Master never hesi-
to use the Truth He
, regardless of the prob-
presented. Although most
he incidents reported by
evangelists concern rela-
y important deeds and
onstrations, we know that
did not reserve His use of
and understanding and
passion for the big prob-
, but was ready to de-
the Truth about any kind
negative appearance,
her large or small. . . .
ough small problems, ir-
ons, we can learn to be-
firm in our faith."

Use Unity Blessing Cards

At present Unity publishes over thirty attractive blessing cards that may be purchased for a very nominal sum singly, or in lots of a dozen or a hundred. These blessing cards cover a number of subjects and many Truth students like to have them on hand for uplift and inspiration as well as for giving to friends. You may already be familiar with the Airplane and Automobile Blessing cards, mentioned in this column in previous months, which are used for comfort and reassurance when one is traveling by air or automobile. There are also blessing cards to be used in time of bereavement, in times of difficulty, and simply for inspiration. For a complete list of these blessing cards, send for one of Unity's "pink order forms" when next you write. Incidentally, many of

the blessing cards are printed on one side only and may be mailed to friends simply by affixing a one-cent stamp and addressing.

New Booklet in French



"Unity School of Christianity," an explanatory booklet about Unity work, has recently been translated into the French language and is now being distributed free to French-speaking people here and abroad.

The booklet contains condensed descriptions of the origin and growth of the Unity movement, the organization and scope of Unity School, the ways in which Unity serves, what Unity teaches, what Unity means by "affirmations" and "denials," the techniques of meditation and the silence, a discussion of spiritual healing and Unity's relation to other teachings.

If you have friends here in the United States or elsewhere who speak French and are interested in Unity, you may want to send the[illegible] of these booklets. The[illegible] be mailed for 3 cents e[illegible] this country and for 5 [illegible] each abroad. Or, if yo[illegible] fer, we will gladly mail [illegible] to your friends if you [illegible] send us their complet[illegible] dress.

Comment on Unity Record

Favorable comments a[illegible] ing received from friend[illegible] have purchased Unity's [illegible] lite recording of "The [illegible] Prayer." One friend in [illegible] ada writes:

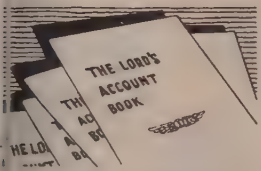
"Inclosed is paymen[illegible] the Charles Fillmore r[illegible] ing of 'The Lord's P[illegible] which I just receivec[illegible]

morning. Such a gentle [illegible] too! It is a fine record [illegible] one I know will give me [illegible] happiness and joy in the [illegible] to come. Having Mr. [illegible] more's voice in my [illegible] brings me even closer t[illegible] good friends in Unity.

You will be glad to [illegible] that the record men[illegible] here may be purchased [illegible]

r headquarters and that the same record used for leven o'clock silence here weekday morning.

ift Tithers



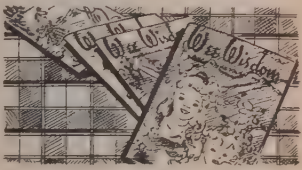
e you a tither? If so, y has a gift for you! It lled "The Lord's Account k," a small booklet with essage from Silent Unity owed by a number of il pages wherein you may an orderly and accurate rd of your tithes. The let measures approxiely 2 x 4 inches and con- 16 pages. On the last is the Bible quotation: en shall the righteous an- him, saying, Lord, when we thee hungry, and fed or athirst, and gave drink? And when saw thee a stranger, and took in? or naked, and clothed ? And when saw we thee or in prison, and came thee? And the King l answer and say unto n, verily I say unto you, much as ye did it unto of these my brethren, *even* these least, ye did it unto me."

If you should like to have "The Lord's Account Book" for your own use in tithing, we shall be glad to send you one, without charge, on receipt of your request.

Thanks from Our Neighbors

Workers who supervise Unity's Good Neighbor Fund are constantly heartened by the words of praise and thanks we receive from friends in foreign countries, such as the following letter from a little girl in Glasgow, Scotland:

"*Wee Wisdom* is without a doubt the finest magazine I



have read, and I am almost thirteen years of age. The stories, to my mind, represent goodness and truth, and I do feel very happy when I find the moral of each one.

"From your magazine I save all the paper dolls and their dresses, and I even make clothes for them. I love each one and keep them all in a large box.

"Please just let me close this letter now on a note of appreciation for the entire contents of your magazine . . . I do hope your Good Neighbor Fund will honor me by continuing to send me *Wee Wisdom.*"

Another letter comes from a woman in Cuba who writes:

"With great joy I am writing to you and I am very grateful. It seems as if we knew each other personally because I see the interest with which you have prayed for me and all my family. Since I received from you that blessed book, *Lessons in Truth*, and the rich prayers, everything has changed in my home. I had a pale, sickly boy and I didn't have the means to cure him, but thanks to God and your prayers, an aunt who is in a good position took him to her house and today my son is recovering his health. If you want to publish this about my gratitude, it would be a great joy for me because thus our brothers of the entire world would realize how powerful prayer is."

Unity publications are sent free of charge to persons in Scotland, Cuba, and many other countries through Unity's Good Neighbor Fund. The work is supported by the loving assistance of neighbors in this country who send their offerings to the Good bor fund. If you too like to have a part in th Neighbor work, addres Neighbor Fund, Unity of Christianity, Lee's S Missouri.

Benefits from Lessons in Truth

With the advent of I in Truth Week, Septem to 17, we should like t with you this letter f Unity student:

"I have again start systematic study of *Les Truth,* . . . and, like th man after Christ had his eyes, joyously excl see! I see!' Of course talking of another ty blindness—spiritual ness. Oh how serenely it makes you, once the has been cleared, and all things are new!"

An announcement ing Lessons in Truth appears on another p this magazine. Please our invitation to join this year in this great ual event.

Are You Taking Part?

LESSONS IN TRUTH WEEK

SEPTEMBER 11 TO 17

No matter how many times you have participated in Lessons in h Week there are always new and valuable truths to be gained the careful study of H. Emilie Cady's great book, *Lessons in h*. One Truth student writes:

I am rereading *Lessons in Truth* and find that although at the reading I thought I had read it carefully, I am discovering en messages and thoughts which I overlooked the first time. I make it a point to reread it several times in the future."

ach year a week in September is set aside as Lessons in Truth k. This year it will be from September 11 to September 17. ng this time Truth students in all parts of the world will together in the reading and study of H. Emilie Cady's book *ns in Truth*. Through their reading of this fundamental Unity ook they will learn how to make the Christ principles a part eir life so that they may experience more health, happiness, uccess.

f you too would like to learn how to break the bonds of fear, and illness—discover the real power of prayer—strengthen faith in God—overcome a sense of inferiority—free yourself self-imposed limitations—just obtain a copy of *Lessons in h* from your local Unity center or by ordering direct from us. id you in your study of this inspiring book, a small booklet ed *The Lessons in Truth Study Guide* will be included free arge. *Lessons in Truth* is priced at $1 a copy.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"Cast the Net"

FOR PROSPER

Jesus' instructions to His apostles to "cast the net on the right side of the boat, and ye shall find" was meant not only for them but for His followers througho years.

Remember these instructions when you send for a Pro Bank and follow the Bank drill, for these words of Jesus outline the purpose of the use of a Prosperity Bank. Your is the "net" that is "catching" thoughts, and as you use your in the right way and train it to accept only thoughts of the mind, you are "casting" it on the right side, the side on man realizes that inexhaustible resources are always prese can be used by those who exercise their faith in that directi

The coupon below is for your convenience in ordering a and in sending gift subscriptions or your own order for magazine. Silent Unity prays with you during the seven-week drill for a successful demonstration of the blessings you de your life and affairs.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity t with me for a successful demonstration. I will use the drill weeks and save $3 for the three UNITY magazine subscription year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

GIFTS OF UNITY MAGAZINES

Convey Your Love and Thoughtfulness

the Children: WEE WISDOM—Boys and girls 5 to 13 will be thrilled with a magazine of their own. Filled with things that children enjoy—stories, games, puzzles, paper dolls, and things to do, all with a character-building slant. Twelve issues, $2.

Business People: GOOD BUSINESS—A monthly magazine for men and women. Contains practical, proved, and tested ideas in articles dealing with the application of Truth to business. $1 a year.

the Family: DAILY WORD—A devotional magazine with a prayer and meditation for each day. A happy selection for beginners in Truth and those living their Truth every day. Monthly. $1 a year.

Beginners in Truth: WEEKLY UNITY—Unity's weekly messenger of Truth that teaches the homey, practical, everyday application of the Christ teachings. Each issue contains feature columns by Lowell Fillmore and Silent Unity. $1 a year.

subscriptions will reach your friends along with a ly folder announcing that the gift is from you.

NITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

Garrett Biblical Institute
% The Library
Evanston Ill U

"Open Thou Mine Eyes"

Della Adams Leitner

Help me not to miss the splendor
In the commonplace, I pray.
Lord, I ask for inner vision
As I walk in faith today.
There are blessings all around me
Reaching out for me to see,
Give me sight to recognize them,
All the good Thou hast for me.

Let my gratitude be constant,
Let my heart respond with praise;
Let a prayer of thanks be given
For the manifested ways
Thou dost show Thy daily guidance,
Thy protection, and Thy care.
"Open thou mine eyes," dear Father,
To Thy presence everywhere.

UNITY

SEPTEMBER 1950